

THE Catholic Educator

December 1960



The Teacher and Vocations... 288

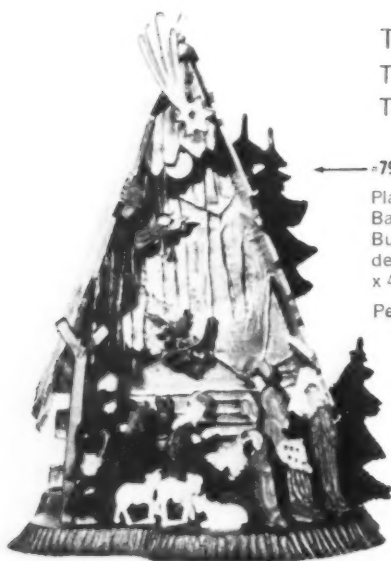
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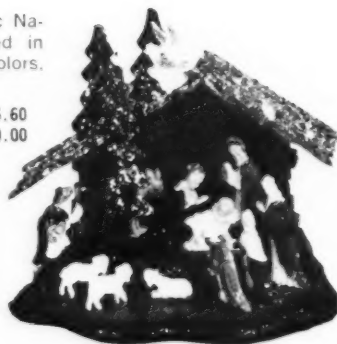
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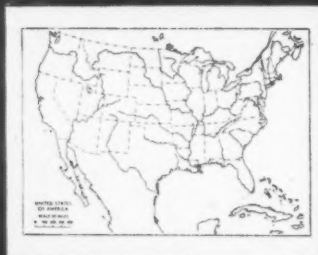
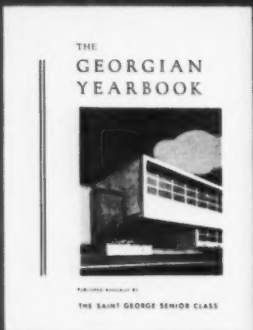
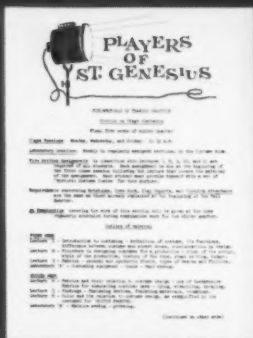
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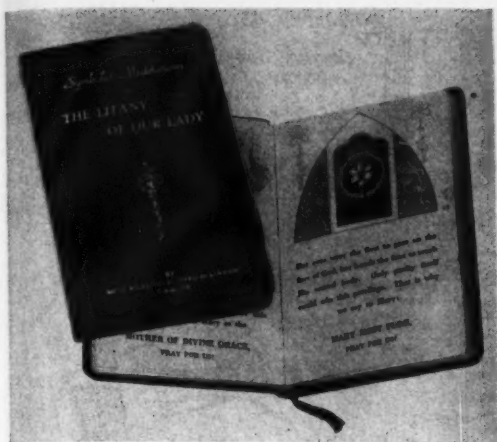


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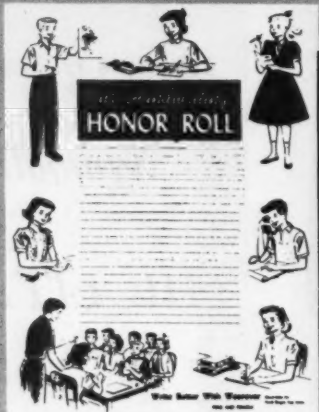
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DECEMBER 1960

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THE Catholic Educator

THE EDITOR SPEAKS

A STUDY OF PARENTS AND TEACHERS.....	267
THE FAMILY SHRINE.....	268
OURS NOT TO DIALOGUE.....	269
<i>By Rev. John E. Coogan, S.J.</i>	
SOME CURES FOR SCHOOL ILLS.....	272
<i>By Sister M. Evarista, C.S.J.</i>	
HOW BEST "IMPLANT" MORALITY.....	274
<i>By Rev. Vincent M. Novak, S.J.</i>	
JOY TO THE WORLD: A CHRISTMAS PAGEANT.....	277
<i>By Sister Mary Patricia Tynan, D.C., M.A.</i>	
DOUBLE SESSIONS: CAN WE AFFORD THEM?.....	281
<i>By Sister M. Janice, O.S.F.</i>	
THE EPISTLE TO PHILIPPIANS.....	284
<i>By Rev. G. H. Guyot, C.M.</i>	
THE TEACHER AND VOCATIONS.....	288
<i>By Rev. Charles Connors, C.S.Sp., J.C.D.</i>	
ACT WHEN GOD GIVES THE CALL.....	298
<i>By Brother Donald, O.S.F.</i>	

TEACHER TO TEACHER—IN BRIEF

COURTESY CRUSADE.....	301
<i>By Sister Francis Regis, S.S.J.</i>	
INJECTING CATHOLIC PHILOSOPHY INTO FORMAL GUIDANCE.....	302
<i>Ed. by Brother Lawrence Joseph, F.M.S.</i>	

CHOOSING A CATHOLIC COLLEGE Series

MARYWOOD COLLEGE, Scranton, Pennsylvania.....	296
GO TO A CATHOLIC COLLEGE—Annual List.....	310

BOOK REVIEWS..... 308**AUDIO-VISUAL EDUCATION**

HOW A-V AIDS MAKE TEACHING AND LEARNING EASIER... 328
<i>By Sister M. Emmanuel, C.S.J.</i>
CAVE EVALUATES AUDIO-VISUAL MATERIALS..... 334

CLIPS AND COMMENTS..... 360
READER REACTION..... 363
AUDIO-VISUAL NEWS..... 364
NEWS OF SCHOOL SUPPLIES AND EQUIPMENT..... 327
INDEX TO ADVERTISERS..... 336

ON OUR FRONT COVER

As David danced before the Ark of the Covenant, the graceful movements of these four dancers show the happiness which flooded men's hearts with the coming of Christ. The Star of David above them is symbolic of the Old Testament. They are part of the Christmas Pageant presented herein under the title: Joy to the World.

CLIPS AND COMMENTS

By
John F. Wagner

RESEARCH FUNDS

Grants to faculty members, graduate students, and other members of the academic family have become a way of life in American colleges today. Actually, of course, it is nothing new, but it is rather a phenomena of the times with the wealthy patrons of previous eras being replaced by huge foundations, the Federal government, and other sources of funds.

The acceptance of these funds has become for a great many colleges and universities a necessity. It brings prestige to the school, enables the faculty to pursue favored subjects and projects, and augments the income of the institution—in some cases by as much as 75% of the total funds.

In all this, however, just as anything else, there are drawbacks. To begin with, the grants usually do not cover the cost of the project involved. This means that some of the institution's funds must be allocated to finish the job. This undoubtedly places a strain on the college's resources and for the small colleges makes the acceptance of some grants impossible. This indeed may be the reason why very few Catholic colleges seem to be named as recipients of funds from these sources.

Another drawback is the fact that some areas of study are favored by the funds over others with applicants for the disciplined areas of study such as mathematics and the sciences receiving a much greater proportion of the funds than applicants wishing to study in the areas of the arts or languages. Then, too, carefully laid out goals must be set forth and experimentation which is to be done *per se*, to see what is over the next hill, as it were, is frowned upon.

A prime example of the emphasis placed on these grants is found in the figures released by the U. S. Office of Education regarding Federal scholarships for graduate students. Awarded in the amount of 25 million annually, these scholarships are allocated 80% to mathematics and science, 16% to the humanities and social sciences, with the remaining 4% scattered among a variety of projects. In addition, the Federal scholarship for science pays the student \$700 more per year than do those in the non-science fields. Of course, it may be argued that this emphasis is necessary for the work of the government in its effort to train and encourage more and more

men of science but it is also clear that there is great danger in the neglect of the humanities and arts.

These figures can be borne out in varying percentages with other private funds and foundation grants and thus it becomes incumbent upon the administration of higher education facilities to be alert to the situation in their institutions and endeavor to maintain some sort of balance in all subjects rather than have the incoming funds and matching funds devoted to one area to the detriment of the other.

SIXTY MEN AND FEDERAL AID

Because of the flood of material crossing our desk on one topic, we find that we must discuss the situation of Church-State relations again and we do so not to bore you (we hope) but in order to boil down what we feel are significant developments in this field and enlighten you as to what may be expected in the future.

The issue of federal aid to education was in the forefront for some time before culminating in the passage, during 1958, of the National Defense Education Act. Since then at each session of Congress and during the recent campaign, the topic has been brought up again in order to illuminate shortages, discuss serious conditions, and to espouse remedies—all of which incidently involve federal expenditures. In all of this, private and Catholic education has been left out on the basis that aid to these schools would violate Church and state in the latter instance and in the former, the attitude is if they want these schools, they will have to support them.

This year, the Carnegie Foundation, in continuing its sponsorship of the "American Assembly" meetings, financed a forum at which St. Louis University was the co-sponsor and which provided facilities at Pere Marquette State Park Lodge for a four-day meeting on the part of some 60 business men and educators on the subject of federal aid to education. These 60 men provided a cross-section of American education from the small private colleges, Catholic and non-Catholic; to the state supported colleges; to the large universities, Catholic and non-Catholic. The business men chosen to sit in were all vitally interested in education and contributed not a little to the overall discussion.

The conclusions which came out of this meeting naturally did not concentrate alone on Federal aid nor did they please everyone, but they do go a long way toward indicating the thought of some of our finest educators on this subject. Naturally we cannot set down all the conclusions but we can give the highlights.

- * The diversity of types of institutions (educational) was recognized as one of the strengths of the American system.

- * Institutions of higher learning should concentrate their efforts on those who have a capacity to profit from higher education and who are well motivated to pursue it.

- * The demands made by increasing enrollments and increasing costs is rapidly becoming an unbearable one. Raising tuitions is one solution but the majority rejected this in favor of maintaining the status quo. As a further effort, colleges and universities should endeavor to achieve a higher level of efficiency, greater care in selecting curricula, more selectivity in admission and conduct more research into the learning process itself. As a further note, intra-state and inter-state cooperation should be encouraged for maximum utilization of staff and facilities.

- * Financial support of higher education by the federal government is appropriate and necessary. Although federal funds to higher education are now substantial, there is a lack of a unified coherent federal policy and present expenditures follow a piecemeal approach.

- * The federal government should continue to direct its aid programs in a manner calculated to avoid distinctions between public and private institutions and to all the resources available.

- * In other areas, the government was urged to set up matching grants for construction of academic facilities . . . establish agencies in the social sciences and the humanities similar to the National Science Foundation . . . simplify contractual and grant arrangements . . . and insure that the integrity and autonomy of the institutions will not be violated by the federal government in handing out loans.

The Assembly discussed in the main, Federal aid to colleges and universities, but some time was given to federal assistance to elementary and secondary levels. While there was ap-

parently no statement on this end of aid, it was apparent that a good number of the participants were opposed to the idea of federal aid, if not on principle, at least on practicality—making the point that many legislators would not want to touch such a bill. Aid to the students themselves was discussed and given slightly more consideration but the general reaction was still unfavorable.

Although this is only the second "American Assembly" held with the results of this one and the previous one not bringing very much hope to Catholics seeking educational justice, we sincerely hope that they continue and that these discussions bear as much fruit as that one sponsored by St. Louis and Columbia Universities last month.

BIBLES IN THE CLASSROOM

That trial currently going on in Miami in which five people are seeking to remove all religious observance or practice from the Miami and Dade County school system is nowhere near completion. A recent development in the trial indicated that the judge would not agree that voluntary religious observances are an embarrassment to the child. Thus, religion and morality go on trial challenged by three Jews, a Unitarian, and an agnostic, and, in the background are facts brought out by a local Miami newspaper which showed that a poll of the people of the county on this subject found that 79.5% of the families in the area favored non-sectarian Bible reading in the public schools. Of the Protestants interviewed, 84.8% were for it while among the Catholics only 67.2% were for it, and a surprising 19% had no opinion. Why Catholics are in greater opposition to this can only be surmised but not a little blame can be placed directly to the lack of knowledge Catholics have of the Bible and their general lack of interest in it.

In a statement on Bible reading in public schools, Father William Dunn, Ph.D., chaplain at College of Notre Dame of Maryland, in response to a request from *The Catholic Review* stated:

To eliminate or treat with disdain Bible reading and prayer would create a wall of resistance . . . involving a violation of the religious liberty of a large majority of American parents. The exclusion of God from the classrooms leaves much

more than an educational vacuum. The ridicule of silence may be as persuasive as outright hostile indoctrination. To speak contemptuously of the practice of children communing with God, or to demand that the practice be stopped altogether, amounts to the rejection of an American heritage which is one of the most important we possess.

Father Dunn was asked for the statement in view of the fact that a Maryland mother had removed her child from school saying they were avowed atheists, opposed Bible reading in classes and called Christ's life on earth and the Resurrection a "myth."

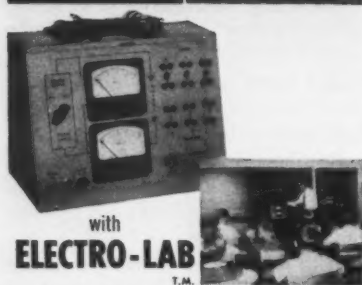
With moral decay in clear evidence all around us and its effects reaching into every area of human life and endeavor, it stretches the imagination to try and rationalize the Florida and Maryland parents reasoning that this small effort to instill morality and a concept of a higher being than ourselves into our school children is damaging to them. We can only pray that they do not succeed in their efforts and that at least the concept of the need of morality in American life today will be seen and acknowledged.

IT SHOULD BE NOTED THAT . . .

- * Father Neil McClusky's proposal that the entire Catholic community—not just the parents—be taxed for the support of Catholic education is receiving occasional support. A Southwestern superintendent of schools in a recent newspaper interview favored the idea and thought that the benefit to the Church and the country from the Catholic school system ought to be recognized and that consideration should be given the idea that all Catholics, whether sending children to school or not, ought to be assessed for the support of the schools.

- * The electronic age is here at last. In Cleveland, Ohio, a better picture of student achievement in three Catholic high schools is expected as a result of the utilization of Univac to summarize student's work. In grading work, the teachers merely put down the grade and a code number. The machine does the rest as averages, class standing, honor rolls, and other data are done automatically and put onto the report card in symbol form with an easy explanation as to the symbols. There will be no heart-felt appeal to teachers for mark changing now; Univac can't listen.

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Reader Reaction

Inspires to Re-read the Test Manuals

EDITOR:

I think Mr. Schena did a positive service to teachers in his article: "Interpreting Test Results," in the May issue of *THE CATHOLIC EDUCATOR*, by quoting from the Metropolitan Achievement Test-Manual with reference to extrapolated scores. These scores seem to be the most common source of misinterpretation of test results. May he inspire many teachers to read and re-read test manuals!

However, the introduction of more alphabetical formulas would seem to increase the complexity of modern testing procedures without adding much of value beyond a simple comparison of the student's mental and educational ages which ratio determines at a glance his accomplishment quotient.

SISTER STANISLAUS, CCVI
Ass't Professor of Education, Incarnate
Word College, San Antonio 9, Texas

Proposed Legislation a Grave Injustice

EDITOR:

When Congress reconvenes in mid-August a tremendous effort will be made to get aid to public schools as soon as possible. At the present time, two such bills have been voted upon by Congress. One bill, providing for aid for public school construction and public school teachers salaries, passed the Senate. Another bill, providing for public school construction aid only, passed the House.

This proposed legislation, which excludes a large segment of American children who attend independent schools from their fair share, seems to many Americans to be a grave injustice. As our history shows, once an injustice has been perpetrated it is very hard to correct. People quickly forget that the injustice has been committed and the aggrieved have no recourse afterwards. We urge therefore that any bill which provides for aid only to the public schools be defeated unless it is amended to provide equal or near-equal benefits to all children.

Furthermore, aid only to public schools can bring about the economic strangulation of many independent schools and cause a substantial rise in taxes, because a large number of the 6,000,000 students in these schools will have to go to the

public schools to receive their education. Impartial authorities in education substantiate this claim.

This will be the inevitable result. The independent schools will find it increasingly difficult to meet the costs of providing an education substantially equal to that of the public school. Many independent schools have already gone out of existence for this very reason, and others have curtailed the number of classes taught. Personal income is not rising fast enough to permit families to meet the rising costs of independent schools after paying increased taxes for public schools.

Our American way of life has always insisted on fair play. For this reason we urge all Americans to do what they can to promote parents' civil rights in education: freedom of mind, free exercise of religion, equal protection under the laws. The elimination of the independent schools will give government a monopoly in education, result in higher taxes, and cause grave harm to this country.

JAMES P. BICK, *President*
Citizens for Educational Freedom, 3109
So. Grand Bldg., St. Louis 18, Mo.

Federal Aid—Another View

EDITOR:

Monsignor O'Leary's article, *Government Aid to Catholic Schools—Moral and Legal Bases*, which appeared in the September issue, was of interest to me as you carried an article of mine treating "federal aid" just a year ago and the *St. Anthony Messenger* has scheduled another of mine in the coming January number.

Actually, if I might disagree with such an eminent authority, I cannot accept his contention that "Catholic education . . . does not ask for either federal or state funds to underwrite construction or repair of parochial schools, to subsidize maintenance of them, or to pay teachers' salaries." Rather, I wonder how we can rest our consciences if we do other than demand these very things.

Monsignor develops in his article, and rightly, that education is a function and right of the parents and not of the state. If the parent delegates this duty to another, then, in justice, the delegated one must receive remuneration for this service he renders the parent. In this case, the money will then go to the agent—Church,

(Continued on page 266)

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Audio-Visual News

SVE Reports on Title III

The September edition of Visual Review, SVE's "Tabloid for Teachers," reports exclusively on the progress and success of Title III programs in California, Pennsylvania, Louisiana, Minnesota, Ohio, Illinois, Texas, and Colorado.

Included also is a new listing of filmstrips recommended for purchase under NDEA to improve instruction in science, mathematics, and modern foreign languages.

The Visual Review incorporates a filmstrip guide from K through 12, together with page number correlations for the new SVE Educational Filmstrip Catalog, designed to aid filmstrip selections. New and timely selections for social studies teachers are also listed.

Teachers may request a copy of the Visual Review from Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Ill. **A-V 18**

New Astronomy Film

Shown for the first time this past summer was a 16mm release entitled: *Universe*. It is a 28-minute film, black and white sound film, which combines animation, special effects, and actual photography to present a scientifically accurate picture of the universe, based on recent advances in astronomy, according to the distributor.

The U. S. representative of the National Film Board of Canada says of the film, "This essay on the new astronomy explores the farthest reaches of the uni-

verse, sensed or seen by science today. It . . . has already won top awards at international film competitions in Cannes and Vancouver."

Universe is being distributed by the National Film Board of Canada, 680 Fifth Avenue, New York 19, N. Y. The price is \$130. **A-V 19**

Caltech and E. B. Films Embark on New Science Projects

A film, showing the world-famous Mt. Wilson and Palomar Observatories in action is now being released by Encyclopaedia Britannica Films, Wilmette, Ill., as a result of an agreement made with the California Institute of Technology.

The Story of Palomar, the first release to come out of this cooperative venture, is an historical film showing how the world's largest telescope was installed, how it operates, and what it contributes to man's scientific knowledge.

The second will be Dr. Robert Leighton's unique silent footage of his cinematic observations of Mars, Saturn, and the moons of Jupiter. The title is *Jupiter, Saturn, Mars in Motion*.

In process of production is a set of filmstrips drawing on the Caltech collection of still photographs from both observatories.

For more information about these films write Encyclopaedia Britannica Films, Wilmette, Ill. **A-V 20**

History Dramatized on Records

Enrichment Records has released four more American Documents: "Preamble to the U.N. Charter," "Woodrow Wilson's 'Fourteen Points,'" "Northwest Ordinance (1787)," and "The Missouri Compromise."

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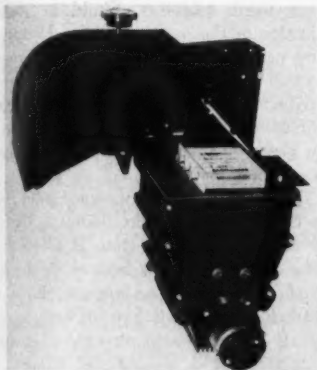
A-V 21

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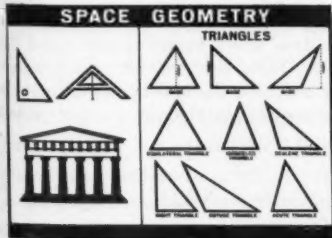
The instrument is made by the manufacturers of the well-known "Omega" enlargers. It is distributed exclusively through Laboratory Furniture Co., Inc., Mineola, N. Y.

A-V 22

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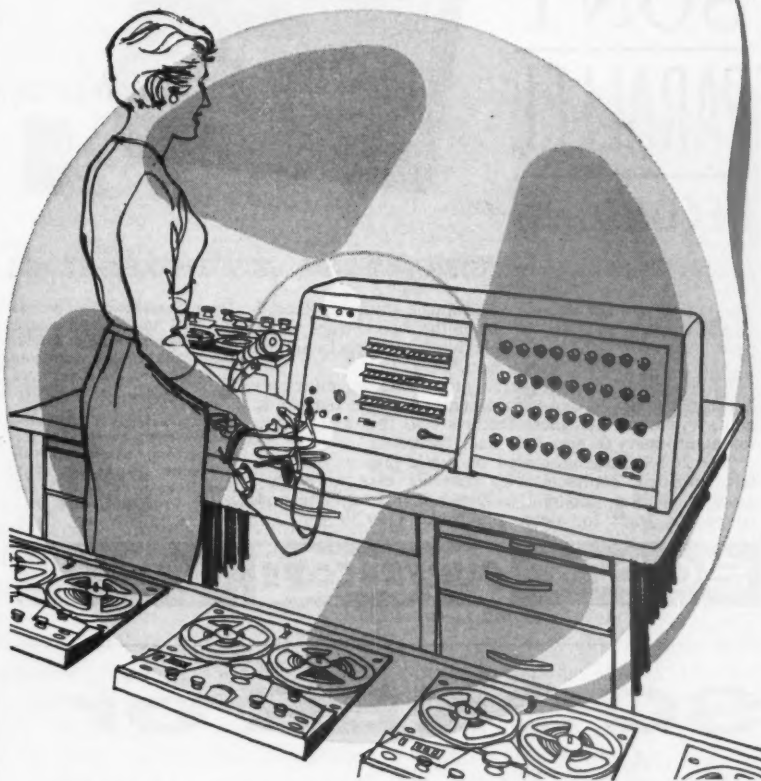
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Reader Reaction

(Continued from page 262)

state or private party—which renders the service. To delegate a parental responsibility to another and not to compensate the one so delegated is an injustice. Likewise, to require a parent to compensate one who is not fulfilling the delegated function is also an injustice. Hence for parents who do not send their children to state schools to be, nevertheless, required to support such schools is an injustice. And because the funds available to the parents for this service have thus been stolen by the state and hence not available to give to the agency which is rendering the service is another injustice. Finally, to require parents to pay twice—once to the nonrendering agency and again to the rendering agency—is a double injustice.

I do not see how we who are professional preachers and teachers of morality and fighters against injustice can, on the other hand, tolerate, uphold or defend injustice in the matter of school support. How can we justify our teaching of reproduction of the species and the necessity of educating the children in the parochial schools and then be totally indifferent to the heavy financial burden thus imposed on our people?

The argument the Monsignor puts forth for the "fringe" benefits (admittedly not *per se* matters of education at all) seems to be off on a tangent from the principle of *whose duty it is to educate the child* which he uses as his base of argumentation. It is pointless to wrangle over such meaningless and insignificant things except as they apply to citizenship in general. They have no intrinsic connection to education whereas the premise of the duty to educate and the right to compensation for fulfilling the delegation of this duty are two sides of the same coin.

I think we had better forget the words "government aid" in dealing with this question and also make our concern for the fringe benefits merely secondary to the prime moral question involved: *who has the right to educate, can this right be delegated, if so, to whom, if so, who should receive the remuneration for the service rendered?* If we view it as "aid" it is a favor to which we have no right; if we view it as embraced by the previous question, it is a matter of justice and due to us. Then, also, we will need to admit, we no longer shall be free to advocate or tolerate a continuance of the present unjust system.

REV. CHARLES W. PARIS
Carlisle, Pennsylvania



EDITORIAL

MONSIGNOR PAUL E. CAMPBELL, EDITOR

A STUDY OF PARENTS AND TEACHERS

THE SEPTEMBER 1960 issue of *The Reign of the Sacred Heart* presents a symposium on education. In an article entitled "Parents and Teachers, Incorporated," Aubrey B. Haines weighs the necessity of close co-operation and mutual understanding between teachers and parents. Some parents, he tells us, have yet to realize the need for co-operation with the schools. He gives the example of a mother who has mixed emotions on bringing her child to school. She has a feeling of relief in getting rid of her child for a number of hours but she is anxious about the impression that he will make. There is another type of mother who has little appreciation of the values of schooling. Her own recollection of school days carries a shudder with it; she comes to the school in a hostile mood when called by school authorities. She is strictly unwilling to co-operate in disciplinary matters, and is certain that the Sister is discriminating against her poor boy. Another mother, summoned to school in the interests of her child, bears no resentment against the school and hopes that the school will relieve her of her responsibility.

The overanxious mother is another type. She resents hearing that her boy whispers and will not study. "All children that age whisper and refuse to study," the mother retorts. "They don't in my room," replies the Sister firmly, and wins the day.

All teachers have met parents who feel that the school should do everything for their children, but at the same time they have a low estimate of teachers. Our author hands a bit of advice to parents and tells them that they should make no unreasonable demands upon the school and its teachers. Sisters should not be called from their spiritual exercises, their meals, or their rest. The considerate principal can help matters by publishing a schedule of the Sisters' free time, during which they are available for conferences; but she does well to caution visiting parents that "hour-long conferences at frequent intervals are impossible in most schools." The reasonable parent will be sensitive to the fact that a busy teacher with a large class cannot give "an infinite amount of individual attention."

Mr. Haines gives a number of instances illustrating unreasonable expectations on the part of parents. One parent stated that his child could not study at home because he listened to TV programs constantly, and asked what the school intended to do about it, while another expected the school to correct the bad habit of his child raiding the refrigerator before bedtime. Often misunderstandings occur when important mes-

sages are sent through the child to the teacher; it is recommended that important messages that parents may have from time to time, be conveyed in person to the teacher.

The Sister may need to be reminded that ordinary family life suffers from a number of deficiencies today. "No longer is there an eight-foot dining-room table around which her pupils do their homework. In many homes today it has been replaced by a drop-leaf table in a breakfast nook, which frequently shares room with the baby's play pen and a high-fidelity set. Furthermore, standards of discipline vary from one decade to the next. Today's child, generally speaking, is given much greater freedom than ever before. His parents may tell him to do something but not see to it that he does. Whereas a generation ago refusal or failure to carry out a parental order might result in corporal punishment, today's parent is likely to be much more lenient. Hence the child not disciplined at home resents any infringement on his will at school. Both teachers and parents need to realize that differences exist in their viewpoints and to know what they are."

It is excellent procedure to bring parents and teachers together at stated intervals through the medium of a parent-teacher organization. Haines gives several examples of his experiences in various Catholic parishes. One group of parents co-operated by checking on the films coming to the local theater. "We don't want our children exposed to pictures that we feel aren't good for them. Neither do we want them to miss good pictures."

At one of the meetings of this organization an experienced police officer discussed the need for sex education. The net result was an improved attitude on the part of many parents, who learned how to tell their children about sex in a factual way but with the reverence that it deserves.



Finally, it is important that parents do not criticize the schools nor the Sisters in the presence of their children. If criticism is in order, it should be brought to the school rather than aired at the dinner table. It must be assumed that teachers act normally out of a concern for the welfare of all children. If children see that parents and teachers are working together, it contributes mightily to their morale.

THE FAMILY SHRINE

THE REVEREND FRANCIS X. Weiser, S.J., of Weston, Massachusetts, who is spiritual director of the National Catholic Women's Union, contributes an essay in *The Catholic Woman's Journal* for October 1960 that is of great interest to teachers, parents, and pupils. He entitles his essay, "Visual Religious Education in the Home, the Family Shrine." One of the easiest and yet most effective means of religious instruction and training of children in the home, he tells us, is the prudent use of a little family shrine. Just as we have altars and shrines in our churches, so should a Catholic family keep a simple but dignified shrine in the home. Such a shrine is an appropriate symbol to all the members of the family that their lives belong to God, that religion and prayer are not merely a Sunday exercise, and that the Christian home is and should be a holy place. If we see no religious objects in the Catholic home, we fear that that home is not properly stressing the importance of religion in the lives of all the members. There is, of course, the danger that some may go to extremes. Zealous parents should not crowd the family shrine with all sorts of statues, pictures, and pious "equipment."

There is a definite danger of stirring a certain resentment or tedium in the hearts of children if we go to excess. The result of excess is an unwholesome sentimentality. It may be said, writes Father Weiser, that many products of so-called religious art are nothing but cheap and repulsive pieces of sloppy mass-production. Parents and other teachers of children must endeavor to inculcate in them an appreciation of what is wholesome and truly beautiful in religious art.

Father Weiser is the proponent of simplicity in the family shrine. We need nothing more than a plain, small table, not too high, with a cloth of the correct liturgical color for background. On this table parents place a picture or statue representing the theme of the current liturgical season or feast. Children are easily stirred to enthusiasm in keeping their shrine supplied with the correct liturgical colors, and they readily learn from them the meaning and spirit of the season and feast. Soon they have a true understanding, by dint of appropriate instruction, of the wonderful cycle of the liturgical year. In the words of Father Weiser, the pulsing life of Christ's love and grace, radiating from the visual representation, will imbue children with the sweet but solid spirit of a piety based on the liturgy of

the Church. Simple explanations will be sufficient, for what the children see at their shrine will impress their minds and hearts more eloquently than a flood of words could do.

Our author gives a few suggestions for Advent and the Christmas season that will help Catholic parents in the proper use of a religious shrine in the home. For Advent he suggests that the Christmas crib can be used with great spiritual fruit throughout that season to express the deep meaning of the liturgical character of it. When Advent begins, the crib is without the figures of the members of the Holy Family. At this point the shepherds can be placed a little distance from the crib, together with their sheep. We do not at this point present the angel, but the stable is there, and the ox and ass are present. The shepherds may be in the distance, but the manger is empty because Jesus is not yet born. Mary and Joseph have not yet arrived, nor has the angel appeared. Everything points to the expectation of the Savior's birth. The imagination of the children fills in the gaps if any occur. It is amazing how well children will enter into the spirit and true understanding of such a visual representation of Advent. Their eager hearts look forward to the arrival of the Savior, and it is easy to stir them to devout prayer in expectation of His great feast day.

Father Weiser refers to the fact that he in his childhood had such a shrine in his own home. His mother had equipped it with a purple backdrop to teach her children the meaning of the liturgical color of this holy season. Many and great are the graces granted to a child through his visualizing of the events commemorated in holy liturgy. On Christmas Day they were permitted to run downstairs and find the crib properly peopled for the great event of the Infant's birth. There they said their Christmas prayers. During the Christmas season they gathered about the shrine to pray and to sing, and they listened eagerly to the Christmas stories and legends told to them by their parents. In his own home, he tells us, we children knew every shepherd and sheep by name. To our great delight, Dad brought in one or two additional figures of sheep every year, explaining that they had been born in the previous spring. After a few years, the number of sheep had grown to such extent that we children decided the shepherds needed another shepherd dog. It is true, of course, that all families may not wish to go to this extreme, but if Catholic parents show enough interest in preparing their own family shrine, the result will be enthusiastically received by the children.

Father Weiser carries the Christmas story through the feast of Epiphany, where the children learn all the details of the Gospel story about the Magi and their trip. In fact, the family shrine, first established at Christmas or during the weeks immediately preceding, will serve for the entire ecclesiastical year. Catholic children will be happy indeed in the rich environment that a family shrine affords them.

By REV. JOHN E. COOGAN, S.J.

Ours Not to Dialogue

WHAT ARE WE Catholic teachers to think of those "dialogues" we have been hearing about—those conferences between Catholics and representatives of non-Catholic groups? The conferences cannot mean that our Church is sitting down on terms of equality with those non-Catholics for a process of barter on things of the faith. The Church is a witness to the truth, not a huckster. Even when we Catholics in America were few and despised, our Church quietly maintained her position as faithful bride of Christ. Even in those dark days she could say with pride, "I and I alone have never coquetted with the spirit of the age. I and I alone have never submitted my creed to be pawed over by infidels." We teachers can be sure, then, that this talk of dialogue cannot mean our Church is bartering with unbelief.

That there is a proper use of the dialogue is suggested by the qualified approval given it by a certain Archbishop. Competent and responsible Catholic representatives are permitted to meet with non-Catholic leaders for a discussion of mutual differences, provided always that those meetings are kept strictly confidential. That representatives of the various denominations understand one another is a positive good. And in a world rapidly dividing itself into Christian and communist, it is essential that the anti-communists find a common ground as broad and as solid as possible. But from within the dialogue there is to be no publicizing of attacks upon the Church of Christ, no matter how sincere the critics. Catholic representatives in the conference may echo the Council of Trent in saying that the Church had been so badly served as to need a "reformation in head and members." But the Church herself must be shown as the "Milkwhite hind that through the forest ranged":

"Without unspotted, innocent within,
She feared no danger, for she knew no sin."

An Approach for Ourselves

Interfaith dialogues, then, have their limited place. We Catholic teachers may look to the prudence of our representatives and to the vigilance of superiors to see that they are productive of good. But we can prefer for ourselves an approach to religious understanding that is more direct, more safe, and more traditional. We can prepare men's minds for an appreciation of the Church's claims by proving how goodly are the results of her educational system. We can give non-Catholics the important "will to believe" by showing how sacred are the fruits of our educational efforts—trusting them to remember that "By their fruits shall ye know them."

For we Catholics have built up within our country the most amazing system of non-tax-supported education the world has known. Although twice and three times taxed for the support of the secular schools, we have built a system that gives more than four million of our children the education found in the public schools plus education as to man's nature, his purpose on earth, and ultimate destiny.

Only Religious Education Gives True Support

Although many writers on education speak of the public school as alone American, the fact is that only religious education can give a rational justification of the American governmental system and furnish it the aid it must have to endure. For the philosophy of the American government is contained in our Declaration of Independence, and that is a religious document. It gives as truths "self-evident" that "all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." In the Declaration there are four references to God: he is referred to as "Nature's God," the "Creator," the "Supreme Judge of the world," and "Divine Providence." Moreover, as the District of Columbia Court of Appeals has reminded us, "The Declaration of Independence is not, as has sometimes been flippantly asserted, a mere string of glittering generalities. It is a bill of rights which enters fundamentally into the structure of our Government, and the one great fundamental truth, which it seeks to enforce, is the doctrine of the equality of all men before the law." If, then, the theory of government upon which our country rests is religious, only religious education can rationally justify and support that theory.

Declaration Rooted in Catholic Principles

Our Catholic education can most eminently give that support to our government because the theory within the Declaration is not merely religious, it is also Catholic. The document is a Catholic product. Here we

Father Coogan is regarded as one of the leading Catholic sociologists in the country. At present a member of the faculty at the Jesuit scholasticate, West Baden College, West Baden Springs, Indiana, Father Coogan was formerly on the faculties of Detroit and Xavier universities.



have, for example, the testimony of the eminent Presbyterian political scientist, James Brown Scott, saying that "If we of the United States were to have a patron . . . saint (Protestant in large part though we be), we might indeed do well to choose the Cardinal and sainted Bellarmine, who, strange as it may seem, has perhaps the greatest claim to the gratitude of the people of the United States because he stated and defended in advance those principles of government which the United States have made their own and upon which their government firmly rests." Peter Guilday, former head of the history department of the Catholic University, adds that Bellarmine "can be given the credit for the theory of government enshrined in the (Virginia) Bill (of Rights), as well as in its subsequent imitation, the Declaration of Independence." Some modern commentators would give the credit for that fundamental philosophy to English Protestant scholars; but Professor McIlwain, Harvard political scientist, speaking of Bellarmine and his Catholic associates, remarks, "At a single glance it becomes obvious how much English theorists, for two centuries and more, owed to a party whom they dared not acknowledge." The point at issue here is not what philosophical theorists the American Founding Fathers read in formulating their own theory of government. The point is rather what philosophers first elaborated that theory and gave it to the world. There the claims of Bellarmine and Suarez are outstanding, grounded securely on Aquinas, "The Angelic Doctor."

Rational Support Only from Founding Philosophy

Our Catholic philosophy, then, is at the foundation of our American government. And only that philosophy which gave us our government can continue to give it rational support. That theory of government, as we have seen, is one of natural law, law given "by nature and nature's God." Walter Lippmann, Jewish former socialist and now distinguished political scientist, has solemnly reminded our country of the religious origin of its concept of government: "The liberties we talk about defending today (he says) were established by men who took their conception of man from the great central religious tradition of Western civilization, and the liberties we inherit can almost certainly not survive the abandonment of that tradition." No concept of education, therefore, that cuts itself off from the "great central religious tradition of Western civilization" can safeguard our liberties. But there is only one educational system in our country that maintains that tradition. The tax-supported school cannot, in accordance with its own principles, make support of "religious tradition" an educational objective. Moreover, no matter what moral or religious objective the tax-supported system might have chosen for itself, it has chosen quite another objective. The much lauded philosophy of the public school is that of John Dewey and his kind, for whom—as Dewey declared—"The traditional dualism

of mind and body must be rejected. Modern science makes unacceptable the supernatural. Theism and deism are outdated. There is no hereafter." After that materialistic profession of unfaith we are not surprised to find Dewey admitting that "We agree that we are uncertain as to where we are going and where we want to go, and why we are doing what we do."

Indifferent to Wilful Changes in Styles of Thought

Deweyan philosophy, then, has nothing to contribute to the rational support of our government founded on religion, on natural law and its "inalienable rights." Nor has the philosophy most taken for granted in our great secular universities. The mind of that philosophy is well spoken by a president of the American Sociological Society who amidst the communist and Nazi atrocities of World War II declared, "One would think that if recent events have shown anything, they have shown that there are no such things as *inalienable rights*. The only rights we know about are those which a community from time to time chooses to grant and respect." Not merely is the teaching of inalienable rights not the theory of government favored in our great secular universities, the theory is there treated as a fossil of orthodoxy. Thus we have one of the most distinguished philosophers of our century, the Jewish Morris R. Cohen, confidently asserting that "Everyone who enjoys the consciousness of being enlightened knows that (doctrines of natural rights of man) are, and by right ought to be, dead. The attempt to defend a doctrine of natural rights before historians and political scientists would be treated very much like an attempt to defend the belief in witchcraft. It would be regarded as emanating only from the intellectual underworld." So be it! We Catholics, with our *philosophia perennis*, are indifferent to wilful changes in the style of thought. What the Founding Fathers of our country declared "truths self-evident" we proudly defend as true for all the ages. When smiled at as following an outmoded bypath in American education, we remember George Washington's warning given in his Farewell Address, that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

Patriotism Not Dead Among Us

Because our country is so thoroughly Catholic in her fundamentals of government, we Catholics feel at home here and easily give our country that patriotic devotion our religion teaches is her due. Patriotism is not among us smiled at as a sort of primitive ethnocentrism; our youth does not call patriotism "corn, finely ground." Consequently, the product of our education almost never yields to the temptation to go communist, to sell his country "down the Volga." It is from secular classrooms that we have such graduates as Bella Dodd, found ripe for Russia. As she later explained, "I saw how meaningless had been my own education, how like a cafeteria of knowledge, without

purpose or balance. I was moved by emotion and my education failed to guide me in making sound personal and public decisions. It was not until I met the Communists that I had a standard to live by, and it took me years to find out it was a false standard." Much the same story is that of Elizabeth Bentley, who now says of herself, "When I became a Communist, I was finishing the last part of my Master's thesis at Columbia . . . I would say that my studies in Vassar had gotten me to the point where I was a complete pushover for Communism. I would say that is the general tendency, not only in Vassar, but in a goodly number of colleges . . ." It is not that those secular collegians who find their way into communism are necessarily seduced by communist professors. "The real danger," as one graduate testified after four years in two of America's largest universities, "is represented, rather, by the vast number of teachers who have accepted premises fundamental to collectivism almost without identifying them as such and who, day after day, preach all the ideas that lead the student, if he accepts them, into the camp of the Statists."

Catholic college education furnishes no "philosophy of negations" conditioning the student for communism. The mental "set" of the communist initiate is that which Eugene Lyons in his repentance described as having been his own: "I was ready to liquidate classes, purge millions, sacrifice freedoms and elementary decencies, arm self-appointed dictators with a flaming sword—all for the cause." Equally remote from the Catholic mind was that of the atheist Freda Utey, who had bitterly to confess: "One believes what one wishes to believe, until experience bangs one's head against the wall and awakens one from dreams founded on hope, a misreading of history, and ignorance both of human psychology and science." The shock that brought her to her senses occurred during her years in Moscow, when she saw her husband dragged away at midnight by the police, never to be seen again. The lesson that experience taught her could have been had routinely in a Catholic college: "Life in the USSR made one realize that some absolute standards of behavior are essential to mankind if we are not to return to the life of the brute."

Deep Religious Conviction Only Resistance to Brain-Washing

Not merely are our graduates not at all inclined to identify themselves with the communist forces within our country, they are as unlikely to allow themselves to become "brain-washed" as captives in communist hands. This is a conclusion arrived at after a four year study by an Army psychiatrist, of those "brain-washed" by the Chinese during and after the Korean War. The defecting captives were not tortured, starved, or put in solitary confinement. The means used to break them were psychological. The Army investigation showed that the only quality of character that always resulted in strong resistance to brain-washing was one of deep

religious conviction (a conviction hard to expect of youths who had spent their lives in secular schools). Of course home training may at times produce that deep conviction, but the usual product of secular schools shows little religious foundation of any kind. As the distinguished Episcopalian educator, Canon Bernard Iddings Bell, said of his Protestant co-religionists, the product of secular education: "They seem to have next to no knowledge of what Christianity is, of what it teaches about life or death or sin or redemption or God Almighty, or of what, if anything, they are supposed to do about it."

Whom Did Communists Want for Judge, Jury?

Finally, so alien to the Catholic mind is the whole communist abomination that the world knows our Church and communism as ultimate enemies. It was because of this that in the famous nine-month trial of the eleven leading communists in New York City in 1951, no Catholic judge was deemed eligible to preside nor was any Catholic wanted on the jury. The authority in whose hands lay the choice of the presiding judge felt that the attorneys for the defense would be sure to claim their clients had been "railroaded" if a Catholic judge were chosen. The defense also asked that Catholics be excluded from the jury.

These, then, are some thoughts that may prove helpful to Catholic teachers in building up a Catholic apologetic. American government in its very foundations embodies Catholic principles. Our Catholic school system continues to teach those principles as ever old, ever new, ever true. Our education prepares our students to live by those principles and if need be to fight and die for them. Evidence of these facts is such an apologetic for loyal Americans that—learning of them—they are drawn to respect and admire the Church and to listen with opening minds to the arguments for her divinity. Others may hold their dialogues, and may they be blessed. But our classroom apologetic is more direct, more traditional, and less likely to be misunderstood.

Pupils at Our Lady of Good Counsel, White Plains, New York, prepare stamps for the missions.



Some Cures for School Ills

THE STATEMENT THAT AMERICAN EDUCATION is under fire is trite. Almost any current magazine is likely to carry a criticism of some phase of our school system. Teacher salaries, curriculum content, over-emphasis on extra-curricular activities, administrative practices, and, to be sure, discipline—all are censured.

To correct these evils critics offer many remedies. Many educators see the need for swinging back from the prevalent "life-adjustment" courses to the humanities and sciences. Economic-minded reformers advocate a longer school day and school term for greater use of school facilities. Others insist that outside activities should subordinate class work, not dominate it as they do now. Though no one can deny the lack of discipline, or mayhap the impossibility of it, the general attitude seems to be, play along with these irrepressible youngsters and get what you can out of them until they graduate or quit.

That there is more than a modicum of truth in these criticisms and that the suggested remedies have worth, is obvious. Teaching itself is strenuous work and the required training is as stringent and continuous as that of other professions; salaries and "fringe benefits" are far below. For this reason more and more men and women are leaving teaching for better paying positions in industry. Nurses are said to wear "proud shoes" because "they have dedicated themselves to one of society's most noble and honorable efforts. . . . Into their training has gone some of the best that scholarly minds of all ages could produce."¹

Quick to Recognize Contribution of Lay Teachers

How much more is this true of teachers whose efforts are directed toward curing spiritual rather than bodily ills. Catholic educators have been quick to recognize the contribution of lay teachers to this work but slow to see their own obligation to remunerate them adequately. Their attitude stems, no doubt, from the fact that religious vows ensure economic security and an old age free from financial worry.



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But lay teachers do not inherit this hundred-fold. They must feed, clothe, and educate their families and improve themselves professionally. They can do this only if they are given greater security than they have had in the past. In fact, they can be expected to stay in Catholic education only if they are given a sound professional status; i.e., acceptance as co-workers, not mere emergency stop-gaps, and assured of a future in the field.

Monsignor Hald sums up the situation thus: "The financial status of lay teachers must be made comparable to that of the public school teachers in tenure, salary, and security. A salary scale should be set up by the diocese in which training, skill, and experience are recognized. Tenure should be guaranteed and a retirement scheme adopted."²

No argumentation about lean finances or an unbalanced budget can dispense from this obligation. By paying a just wage to those who maintain the school, directors defend their contention that it is the corner stone of the parish and worth any sacrifice.

What Is a Just Wage?

What is a just wage? This is a knotty problem because salary scales and living costs vary from place to place. The safest procedure is to determine the average salary paid in the locality and adopt this as the minimum. Current trend is toward a salary scale such as Monsignor Hald suggests. This system would enable the teacher to budget his finances more intelligently, would provide added incentive to better his professional training and motivate him to better work.

True, social security provides benefits for retired teachers, but in most cases these are not sufficient to maintain the beneficiary in complete retirement. A program of economic security of which an integral part is a retirement allowance must be developed in our Catholic school system.³

Again, both lay and religious teachers must be given assurance that their position is secure as long as their work is satisfactory. And the degree of satisfaction should be determined not by one or two officials but by a committee of impartial persons who are in a position to observe the work and qualified to judge it. Otherwise, they may well be victims of human whims. Wittingly or unwittingly they incur the disfavor of an administrator and are unceremoniously dismissed. Cur-

¹ Trafford P. Maher, S.J., "Proud Shoes": Address delivered at NCCN Convention, St. Louis, May 1958. Reprinted in *The Catholic Nurse* (June 1959).

² Henry M. Hald, "Recruiting Lay Teachers": Bulletin of NCEA (Aug. 1954).

rent practice is to grant experienced lay teachers continuing contracts which assure rehire each year unless notified by a certain date. But there is need for innovation in this matter. If a teacher, either lay or religious, is dismissed because of unsatisfactory work, she has a right to know in what respect her work was below standard, the indictment being supported by specific instances of default. Security of tenure develops personal interest in the school, enables her to plan her work from year to year, and strengthens faculty morale.

"Life Adjustment" Theorists' Aim

Second only to the faculty is the curriculum. To the "life-adjustment" theorists the aim of education was to train the student to fit painlessly into the group. Therefore, they geared instruction to the play instinct and offered courses like dancing, dating, and marketing. Difficult subjects like languages, sciences, and mathematics were "applied" courses covering only those phases which the student was likely to need to adjust to society.

Then the atomic bomb. Educators began to sense flaws in the life-adjustment theory—flaws that the sputnik high-lighted. Products of the "subject-centered" school who were mentally disciplined in the traditional program of languages and science obviously were better adjusted and more useful to society than those of the "child-centered" school where education was play.

Not the principle underlying the child-centered theory but its application has brought chaos. It is a psychological fact that a child's mental climate—physical and emotional health, mental ability, interests—greatly influence his learning. But the illusion that the child must be "motivated" so that he will *want* to do his work has produced a generation of delinquents who fear neither God nor man but are feared by parents, teachers, and police. Real education has become outmoded. A winning football team is more desirable than a good library.

By Integration of Humanities and Science

Genuine "life-adjustment" education develops memory, imagination, and will while imparting knowledge. Only an integration of the humanities and sciences can do this. The latter will provide basic tools for self-education; the former will be background showing the value of these tools in adjusting to a steadily changing environment. Yielding to the play instinct, relying on motivation to produce a willingness to study does not produce thinkers or leaders. Long ago Cardinal Newman declared, "Recreation is not education. Do not say people must be educated when, after all, you only mean amused, refreshed, soothed, put into good spirits and humor or kept from vicious excesses."⁴

It is not a longer school day or term that is needed but better use of the time provided. Time is the greatest of school facilities. The teacher's duty is to teach, the student's is to learn, and the school must provide opportunity for both. This is denied if administrators

do not insist on honest effort and encourage excellence. The homeroom teacher who raises another teacher's grade, or the principal who passes students who have failed, show little personal respect for "the great adventure of learning and discovery." She contributes to the laggard's delinquency, undermines the teacher's authority, and robs the student of an incentive for trying. Grades are supposed to be symbols of knowledge, an indication of one's intelligence and ability. As such they are important in that they may be the passport to a job, to college, or even to the seminary or convent. But they are false symbols and worthless if they are donated or obtained by cheating. "What good has a teacher done a learner by treating his ignorance as if it were knowledge and his fumbblings as if they were marks of an educated man?"⁵

Outside activities do sometimes assume undue proportions in our schools. Rightly used, however, the sodality, various clubs, and even sports have educative value. They stimulate interest, offer opportunity for developing leadership and initiative, and make for rapport between teacher and student through working together informally. But if teacher or student devote to these projects time which belongs to class work, the educative value is lost in the recreation element. Time for these should be provided in the daily schedule. If this is not feasible or possible, time can be provided on occasion by shortening class periods.

Number One Problem: Discipline

The number one problem of education today, especially of secondary education is discipline. The child-centered school has cast aside as too inhibitive the old-fashioned discipline which taught respect for authority. Today's child must be free to express himself and develop his personality. In doing so he incites others to misconduct, wastes time, and makes either teaching or learning well nigh impossible. An appeal to the principal to quell the insurrection is likely to be

(Continued on page 276)

A scene from the Christmas play presented by pupils of St. Patrick's Academy, Sidney, Nebraska.



How Best "Implant" Morality?

Part Two

In last month's number of this periodical, the question was raised, "Is morality a part of the Gospel 'good news' which we are trying to bring to our high school students, or is it rather the onerous 'price to be paid' for salvation?" An attempt was made to provide an answer in the light of more recent thinking on the part of both moral theologians and religious educators. The first article can serve as a necessary theoretic background for the following practical suggestions which, it is hoped, will stimulate further reflection and discussion among the teachers in our high schools engaged in the moral formation of youth.

It was thought best to offer six suggestions, each numbered in the order judged most effective for the theological and psychological aspects of moral education.

Morality in Salvation-History

1. Morality should be taught within the framework of Salvation-History.¹ The student in this setting will with a sense of vivid reality see with the eyes of history how God out of love again and again took the initiative in His dealings with men despite their repeated disloyalties. The student will meet in biblical history many fascinating human personalities in whose lives he will vicariously live both the grateful acceptance of God's initiatives and also their shameful rejection through sin. As examples of this approach, where better to discuss temptation and sin than in Eden; or how could youths be better educated in the privileges and responsibilities of parenthood than through the infancy Gospel from the Annunciation into the hidden life at Nazareth?

Christocentric Focus

2. Since by God's design the present economy of salvation is, furthermore, Christocentric, morality as part of that design must also be centered in Christ. This is no pedagogical method or motivational gimmick, but

the very essence of God's plan for men.² Although teachers welcome the unifying and motivational value of a Christocentric synthesis, they at times miss bringing out the fuller meaning and impact which it commands. Maturing students should be taught to realize that this Christ-focus means more than modeling their actions upon what they have learned of Christ in the Gospels. By careful teaching they can with increasing light come to value as exceedingly precious the configuration to and union with the Mystical Christ we discussed in the first part of this article. "It is now no longer I that live, but Christ lives in me."³ The paramount role of liturgy here should be evident from the earlier installment. Granted that this appreciation takes spiritual perception of a high order, but who will say with positiveness that such perception with God's grace is beyond the capacities of our young people? We as teachers can adopt the more realistic attitude of St. Paul: "I have planted, Apollos watered, but God has given the growth . . . For we are God's helpers, you are God's tillage, God's building."⁴

Personal Commitment

3. If Christocentric, then morality should become increasingly personalist, especially with adolescents who at this age of fresh emotional experience are opening their inner selves to the communion of friendship. Christ should become their friend par excellence. If properly disposed by a Christocentric orientation in the classroom, it can be hoped that they will experience the inspiration to join a pact of loyalty, an individual covenant between Christ and themselves, reminiscent of the great personalities whom they studied in biblical history: David, Jeremias, Paul, and others. For young people especially, the real meaning of morality is right here, the pact of loyal friendship freely and personally made. They want to give their moral commitment not to a cause or a moral precept, but to a Person.

Priority of Virtue

4. As a consequence of number 3, the response of morality to the call of God, which we spoke about in the first section of this article will seek expression in what we call the virtues, and especially in charity, the soul of all morality. It is essential, therefore, that virtue be understood in its root meaning from Latin, i.e., "manliness," and not as some shallow, merely external piety which repels rather than attracts. This often neglected study of the virtues should take on true-to-life vividness in the biblical personalities encountered



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in Salvation-History. As examples, they can learn faith from Abraham, hope in Isaiah and the other prophets, charity in Peter, Paul, the other apostles and martyrs. This same methodology would be of advantage in bringing the cardinal virtues to life. How much more effective it is thus to induce the understanding of prudence, justice, fortitude, and temperance rather than to memorize abstract definitions couched in terms which, even when understood, empty the virtues of their inspirational value.

Demanding special attention within this context of teaching moral through the virtues is a careful treatment of the cardinal virtue of prudence. In a splendid summary of St. Thomas' classic presentation, Fr. John Connery, S.J., very neatly calls prudence "the know-how" of all virtue,⁵ the intellectual good sense and practical wisdom required to pursue the goal of virtue with balance and integrity. All moral educators should note Fr. Connery's important point apropos of developing moral judgment in matters of conscience: "The important influence which virtue has on moral judgments of individual acts can hardly be overestimated for moral living; . . . as one grows in virtue, his prudential judgments will penetrate deeper and deeper into the truth."⁶ This latter point is significantly pertinent for the next step towards moral formation.

Conscience-Formation

5. In an ideal program, not always of course practicable, it is at this stage that the students should have been sufficiently predisposed for a clear and accurate conscience-formation according to the best moral traditions of high school teaching. Teachers of this casuistic⁷ section of morality should, however, ponder seriously Father Connery's wise caution which, though it may be intended more for pastors of souls than classroom teachers of morality, contains a significant message for the latter as well: "False judgments in regard to the morality of individual acts are frequently due not to a defect in the reasoning faculty, but to a lack of virtue. What is needed in such cases is not instruction but inspiration. No amount of instruction will guarantee future correct judgments, since instruction cannot possibly cover all contingencies."⁸ The point is meaningful for religious educators in that it cuts the ground from under any complacency on our part when we have succeeded in giving our students meticulous instruction in straight casuistry. This is not to downgrade casuistry as such; quite the contrary, *mutatis mutandis*, we would agree with what Fathers Kelly and Ford remark concerning seminary moral theology: "Casuistry has a place in moral theology—so much so that there can be no really practical moral theology without good casuistry."⁹ However, it would seem reasonable to add for our school objectives that the minute casuistry of future confessors need not be envisioned for Catholic youth. Rather, at this stage of conscience-formation, when the rights and wrongs, mortal and venial sins are spelled and measured out, it is much

more imperative that stronger emphasis fall upon the prior step of the virtues. This is not to say, of course, that one can in the ordinary sense of the word teach students their subjective practice of the virtues. It is a question more of disposing them for God's grace by an attractive objective presentation which is rich in motivating power. A forceful appeal should be made to the entire personality over and beyond the essential though necessarily incomplete intellectual competence. With too exclusive emphasis upon intelligence alone, the danger is real that the course will achieve at best just that and nothing more, intellectual memorization and, it is hoped, some clarity of understanding. But the difficulty remains that such an approach promises little if any good effect upon his moral life. In point of fact, the controversial issue here runs broader in scope than moral teaching alone. The question pivots on the fundamental objectives envisioned for the entire religion course, a fuller analysis of which has been developed elsewhere.¹⁰

6. With respect to the problem when to teach what, there are two poles of pertinent interest, the theological and the psychological. As may be pieced together from the antecedent five steps of our development, the ideal theological program would fashion the following into an organic synthesis: Salvation-History, general dogma, liturgy of the Mass and sacraments, with morality and apostolic living as man's response in charity. As shown in the earlier part of this article, the invitation from God is always prior with man's response to follow. "In this is the love, not that we have loved God, but that he has first loved us, and sent his Son a propitiation for our sins."¹¹

Turning to the psychological pole of interest, two animadversions seem to be indicated, the first a perhaps unexpected boon, the second a challenge. The boon certainly unexpected by most students, and perhaps by some teachers also, springs from the discovery

Tomorrow's business will depend upon typists who have been taught in a business atmosphere. The scene is in Seton High School, Baltimore, Maryland.



that theology need not be dull. The kerygmatic orientation to theology,¹² on the contrary, delivers its own psychological impact. In a word, (and to this religion teachers should respond "thanks to be God") what is theologically sound is psychologically persuasive. As to the challenge of religious psychology, it springs from the fact of this discipline's relative infancy as a serious study in Catholic circles. There is a pressing need to keep up scientifically with the rapidly evolving character of the American Catholic adolescent. It is a truism to say that we must first understand those with whom we are working before we can hope to reach them in the inner sanctum of their real selves whence alone a bona fide religious commitment can rise.¹³ As examples of this need for psychological receptivity, in our present culture it would certainly be wiser to clarify basic sex morality early, while the fuller responsibilities of marriage, social justice, and the like may be left to the later portions of a high school course.

A Final Corollary

A final corollary logically derives from the emphasis given above to the double focal point of kerygmatic theology and psychological receptivity. It is the necessity to parcel out various blocks of the casuistic part of morality over the entire four years instead of the hitherto popular concentration over an entire single year.

In conclusion, it is sincerely hoped that the aims expressed in the opening paragraphs of the first part of this article has been fulfilled. Initially a more theoretic and theological evaluation of the role of morality in the Christian message challenged our reflection, while in this second installment more practical educational orientations have dominated. The third step of active implementation in the form of textbook and classroom pedagogy was perforce outside the limitations of this article. If the ideas assembled here stimulate reflection and discussion among our many talented and resourceful religion teachers, our proximate aim will be happily realized. From the ferment of ideas, whether those presented here or others touching moral education, improved textbooks and classroom procedures will evolve towards the precious goal of a superior moral formation for our youth to the greater glory of God.

¹² Salvation-History is the term much used by biblical theologians to represent the vast sweep of God's plan for mankind from Creation to Final Judgment Day, the definitive triumph of Christ.

¹³ For neat summaries of Christocentric moral theology, especially the brilliant syntheses of Fritz Tillman and Emile Mersch, S.J., confer John C. Ford, S.J. and Gerald Kelly, S.J., *Contemporary Moral Theology*, (Westminster: The Newman Press, 1958), pp. 66-79.

¹⁴ Saint Paul to the Galatians 2: 20.

¹⁵ I Corinthians 3: 6-9.

¹⁶ Connery, John, S.J., "Prudence and Morality," in *Theological Studies*, Vol. XIII, 1952, pp. 364-582.

¹⁷ Connery, op. cit., p. 580.

¹⁸ Note: As in Part I, the term "casuistry" is intended in its primary sense as used by moralists themselves, i.e., the process of deciding questions of right and wrong in regard to human conduct.

¹⁹ Connery, op. cit., p. 581.

²⁰ Kelly-Ford, op. cit., p. 142.

²¹ cf. an article of mine, "Religious Education Abroad," *Catholic Educational Review*, December 1959.

²² I John 4: 10.

²³ For a summary development of "the kerygma," see my article in the *Catholic School Journal*, April 1960; the best fuller development in English is Father Hofinger's book, *The Art of Teaching Christian Doctrine* (Notre Dame: U. of N. D. Press, 1957) 278 pp.

²⁴ For an incisive appraisal of religious education, cf. Michael de la Bedoyere, "Does the New Generation Believe in God," in the *Catholic World*, May 1960, pp. 115-118.

Some Cures for School Ills

(Continued from page 273)

taken as evidence of the teacher's disciplinary weakness.

Perhaps it is and perhaps it isn't. At any rate only the teacher can control her class; no principal can do it for her. By her own personality and resourcefulness she must win the respect and cooperation of her students. Most teachers today, whether or not they admit it, find this a painful if not a futile process. Adolescents are naturally unruly and today's crop are not trained in obedience at home, or in some schools. Children are not born with wisdom and judgment or a sense of responsibility. These come through training and experience while they are maturing. It is the duty of the school, therefore, to maintain norms of discipline which embrace much more than classroom behavior.

Cheated Not Educated

Discipline is part of life and the undisciplined youth is in for a hard time. After he leaves school if he cannot discipline himself, conform to conventions, and assume responsibility, he becomes a defiant social outcast, a potential criminal. If students are permitted to disrupt class, defy authority, to go to class unprepared, they are not being educated but cheated. Education proceeds through doing the assigned work and conforming to school practices. There is no royal road to learning and students often meet hard and disagreeable tasks as well as task masters. If they will not attempt the one and defy the other, there should be some school policy to deal with them.

It is the principal's duty to pour oil on troubled waters. But passivism only gives the students license to go their insolent way, disrupting school procedures, knowing that no drastic punishment—more correctly, no punishment will ensue. They know they will pass whether or not they study, so why study?

Catholic educators tend to tolerate these trouble makers on the plea that it is "for the good of their souls." It is not. Holding them to definite standards of scholarship and behavior will do more toward building character than pseudo-zeal. Experience proves this. A principal passed a boy on with his class though he had a record of D's and F's. Next year he spent his study periods drawing cartoons, talking, and writing notes

(Continued on page 280)

Joy to the World

A Christmas Pageant

THIS CHRISTMAS pageant written and compiled by Sister Mary Patricia, D.C., with music suggestions by Sister Rose Marie, D.C., calls for the following cast of characters, as they appear: a narrator, four Jewish women, a scribe, Angel Gabriel, Mary, Joseph, Elizabeth, four Advent dancers, choral speakers, three shepherds, three angels.

NARRATOR (Center of stage in spotlight): The title of our play tonight is "Joy to the World." Whether we realize it or not, each person born is in quest of happiness. Often he looks for it in the wrong place. But still he seeks it. Tonight, both cast and choir will attempt to show that it is in following the Gospel story that lasting happiness will be found. In the prelude, the choir presents the keynote. (Ceremony of Carols, by Benjamin Britten)

Scene One—Jewish Well

NARRATOR (In the spotlight . . .): The first scene depicts a group of Jewish people assembled around a well. The Jewish well was the community center and the place where many important promulgations were made. In the scene, the scribe reads to those gathered around the well, the "O Antiphons." Each of these prayers is a masterly epitome of the wealth of scriptural prophecy concerning the Messiah. (leaves stage)

(As the curtain opens, several Jewish women are standing, or seated or entering the stage and conversing near the well. The lights show scene dimly and then increase in brilliance. They fill their water jars which they carry in on their heads and place them near the well when filled. As this takes place, the choir sings, "Root of Jesse," by Sister Rose Marie, D.C.)

REBECCA: Esther, what think you of the quotations read in the synagogue, last Sabbath?

ESTHER: It was the first time I ever heard the scribe read with so much feeling.

JOHANNA: I was puzzled as to the meaning of those passages.

REBECCA (Near the well): He's coming up the road now. Let's ask him to repeat the selection. It has a strange fascination for me.

JUDITH: He might throw some light on it, if we ask him.

JOHANNA: The Spirit of Jehovah breathes where He will.

(The Scribe enters with a scroll in his hand. People rise and watch him as he stops near the well.)

JUDITH: We were but this minute speaking of you.

REBECCA: Yes, we liked your reading selection last Saturday.

ESTHER: Do read it once more while we sit here to listen.

JEWISH WOMEN: Yes, do.

SCRIBE: I always rejoice to read the mysterious word of God to the people of God. Be seated all of you and I'll find that particular passage. (As he reads there is a reaction—a bowing of heads, or a knowing glance from one to the other.)

(With the reading of each antiphon, the scribe becomes more and more eloquent. The audience at the well becomes more and more absorbed in the reading. When he ends, they kneel and he extends his hands above their heads with palms down as the curtain slowly closes.)

SCRIBE: O Wisdom, who camest out of the mouth of the Most High, reaching from end to end and ordering all things mightily and sweetly; come and teach us the way of prudence.

O Adonai, the Leader of the house of Israel who didst appear to Moses in the burning bush, who didst give him the law on Sinai: come and with an outstretched arm redeem us.

O Root of Jesse, who standest for an ensign of the people, before whom Kings keep silence, and unto whom the Gentiles shall make supplication: come to deliver us and tarry not.

O Key of David, and Sceptre of the house of Israel, who didst open and no man shutteth, who shuttest and no man openeth: come and bring forth from his prison house, the captive.

O Dawn of the East, brightness of the light eternal, and Sun of Justice: come and enlighten them that sit in darkness and in the shadow of death.

O King of the Gentiles and desired of them, Thou cornerstone that makest both one: come and deliver man, whom Thou didst form out of the dust of the earth.

Sister Mary Patricia teaches at St. Vincent's Academy, Shreveport, Louisiana, three classes of math, debate, church history and sophomore religion, by means of electronics. She has been identified with Ford and Esso Foundation grants on studies on how to improve the teaching of math. She has given talks on "new concepts in modern math" before teachers and at teachers' institutes. Sister has been teaching for twenty years in elementary grades—principal for six years—and for fifteen years in high school—nine years as principal. She is a graduate of Loyola University, New Orleans and received her M.A. from Catholic University of America. She is a member of the Louisiana Speech League. Three of her nieces are with the Daughters of Charity and a brother, a Jesuit, rector of Jesuit High, Dallas, Texas.



Jewish women at the well to which they have come to draw water. Setting is that of scene one.

O Emmanuel, our King and Lawgiver, the expected of the nations and Savior: come to save us, O Lord our God.

(The choir chants the Gregorian *Rorate* as the curtain closes slowly.)

Scene 2—Advent

NARRATOR (In the spotlight): At all times, the joy of men's souls expresses itself in melody, in rhythm and in graceful movements of the body. David danced before the Ark of the Covenant so, in the scene which follows, the graceful movements of the four dancers show the happiness which flooded men's hearts with the coming of Christ (narrator leaves the stage).

(Curtain opens and the spotlight picks up the dancers. The music should be a selection of great joy and solemnity. The dancers should center attention on the Star of David, which hangs from the center of the stage (indicates the Old Testament) within sight of the audience. The background should be dark blue dotted with stars.)

(The curtain closes with the end of the dance and the choir sings "Most High Omnipotent," by Sr. Theophane, O.S.F.)

Scene 3—The Annunciation

(The choir opens this scene with the song: "The Angel Gabriel"—as found in the *Oxford Book of Carols* or other musical settings.)

NARRATOR (As the music ends the narrator comes to one side of the stage): Four thousand years are now behind mankind. The prophets had foretold all the details of the coming of the Messiah. It remained but for them to be enacted as predicted. The first scene of the Gospel story in the simple style of the Evangelist Luke, First Chapter, verses 26-38, follows:

(The curtain opens on the annunciation tableau, while the narrator continues.)

Now, in the sixth month the angel Gabriel was sent from God to a town in Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. And when the angel had come to her, he said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women." When she had heard him she was troubled

at his word, and kept pondering what manner of greeting this might be.

And the angel said to her, "Do not be afraid, Mary for thou hast found grace with God. And behold, thou shalt conceive in the womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give him the throne of David his father, and he shall be king over the house of Jacob forever; and of his kingdom there shall be no end."

But Mary said to the angel, "How shall this happen, since I do not know man?"

And the angel answered, and said to her, "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the Son of God. And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month . . ." But Mary said, "Behold, the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her. (The curtain closes slowly on the tableau.)

NARRATOR (continues): In St. Bernard's sermon, we find expressed the reactions of all of us on this beautiful occasion of the Annunciation. It is truly the Annunciation which is the origin of the Church. The Church is the channel through which comes all our joys. St. Bernard says: "Rejoice Father Adam, yet more, O Mother Eve, rejoice! Both, I say be comforted now in your daughter; but more so you, O Eve, from whom the evil first came, whose shame has been handed down to all women. Therefore, O Eve, run to Mary. O Mother hasten to thy daughter. Let the daughter answer for the mother; let her take away the reproach from her mother. For behold, if man fell through a woman, it is through a woman that he is raised up. . . . Behold, therefore, it was for this that the angel was sent to a virgin. O wonderful virgin, most worthy of all honor. . . . You have made up for the sin of your parents and given life to your posterity." (Narrator steps behind the curtain. Choir sings, "Veni, Veni, Emmanuel," in Gregorian chant.)

Scene 4—Visitation

NARRATOR (in front of curtain, in spotlight): Usually men keep any of their treasures for themselves, alone. Mary acted otherwise. She took Jesus to her cousin, Elizabeth. This brought joy and freedom from sin to St. John the Baptist, even before his birth. Later Mary presented her Babe to the Shepherds, to the Wise Men from the Orient, and finally to the strangers in Egypt. Mary shared her joy.

(Spotlight shifts to center of stage and opens on the tableau of the Visitation.)

NARRATOR (continues): Mary's visit to Elizabeth, her cousin, is told by St. Luke in this manner:

"Now in those days Mary arose and went with haste into the hill country, to a town of Juda. And she en-

tered the house of Zachary and saluted Elizabeth. And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, and cried out with a loud voice, saying, 'Blessed art thou amongst women and blessed is the fruit of Thy womb! And how have I deserved that the mother of my Lord should come to me?' (Curtain closes on tableau. Narrator continues).

John the Baptist is the first among the saints to owe special graces to Mary. Under the humble roof of the house of Zachary, Mary is filled with the Holy Ghost and sang that sublime canticle, the Magnificat. This song voices our Lady's love, gratitude, humility, and faith. So deep is the beauty of this canticle that the Church uses it in her liturgy every day in the year. (Narrator leaves the stage and the choral speakers enter.)

(With appropriate gestures and voice interpretation. An asterisk marks a falling inflection; an oblique line a rising inflection of the voice.)

MEDIUM: My soul magnifies the Lord, /

LIGHT: and my spirit * rejoices in God, my Saviour; /

MEDIUM: Because he has regarded the lowliness * of his handmaid; /

UNISON: for behold, / henceforth all generations * shall call me blessed; /

MEDIUM: Because he who is mighty * has done great things for me, /

UNISON: And holy * is his name; /

LIGHT: And for generation upon generation / is his mercy, * to those who fear him. /

MEDIUM: He has shown might * with his arm. / he has scattered the proud * in the conceit of their heart. /

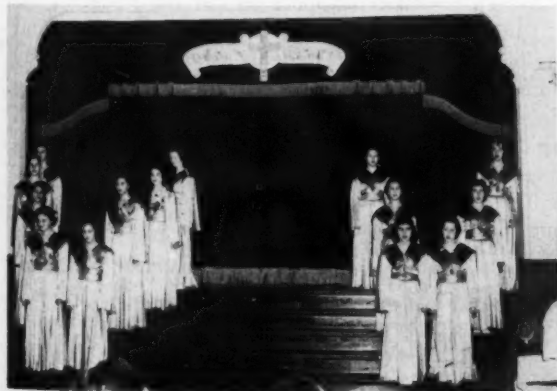
UNISON: He has put down the mighty * from their thrones, / and has exalted the lowly. /

LIGHT: He has filled the hungry * with good things, / and the rich * he has sent away empty. /

MEDIUM: He has given help to Israel, his servant, * mindful of his mercy— /

LIGHT: Even as he spoke to our fathers— * to Abraham / and to his posterity * forever. /

Choral speakers take stage to present "The Magnificat," after the Visitation tableau.



December 1960

UNISON: Glory be to the Father, / and to the Son, / and to the Holy Ghost, / as it was in the beginning, / is now, / and ever shall be / world without end. / Amen. / (Curtain closes.)

Scene 5—The Shepherds

(Choir introduces this scene with, "Angels We Have Heard on High.")

NARRATOR: In this scene we have the simple touching story of the shepherds. The angels from on high announce the birth of the Messiah to the lowly shepherds. It is to the simple and childlike that God sends his greatest gifts of joy. (Leaves stage. Curtain opens as David, carrying a lantern, and John enter from left. Both carry shepherd's crooks.)

DAVID: (as if continuing the narrative) They say the star disappeared and left the sky dark and dismal. Way out there above the Holy City is where it blazed. Now, you can only see threatening clouds.

JOHN: Yes, I saw it, too. It lightened the plains all around me. At first, my little lambs were frightened. But only for a short time. They just stood there as if they knew somehow that strange things were around them. I've never felt as strange before.

DAVID: These things are strange! In Bethlehem, everyone is excited about the occurrence. Visitors are fearful. I heard some sages say that it has been prophesied that great things will occur in this very place. I don't know what to make of it!

ESRON: (Enters breathless, from the right): I'm out of breath! I just came from the town, where people are having a merry night of it. Some laugh, dance, and sing. Others look serious. When I tried to get a lodging for the night, one man attempted to strike me with his staff. He shouted, "Get back to your flocks on that strange hill, you thief." That frightened me, so I ran all the way back. I can't quite understand what's afoot.

DAVID: I'm glad to see you. This is the safest place in that case. Poor shepherds are scarcely welcome amongst the high and mighty any time. If anything goes wrong they'll pin the blame on you.

JOHN (to Eson): Did you hear them talking about this brilliant star we saw in the sky?

ESRON: Yes, I did. But they laughed and mocked about it. Some learned men said that it was a sign from God. While they were speaking, we saw an old man come by with a beautiful maid. They asked the inn keeper for a place to stay, but he shouted that he had none to spare. As the two turned away, the crowd laughed at the landlord. I saw them make their way down the hill. I felt sorry for them and thought I might find some place for them, so I decided to follow them. Have you seen them?

JOHN: No, but they might have passed while I was in the valley with the sheep. I pity anyone roaming these hills at night unless he knows his way, well. They must be here to register. It is hard for the poor to keep the law, isn't it?

DAVID: John! Eson! Look! See that wonderous star!



The shepherds bow down in awe as angels appear to them and address them.

It glitters so brilliantly just above our head! See!

(The three speechless shepherds drop to the floor on their knees. A bright light gleams from one point on the stage.)

ALL THREE (In an awed voice): It is a sign from God!

(Soft music, and the stage is filled with light, while the choir sings: "Gloria in excelsis Deo. Et in terra pax hominibus bonae voluntatis!")

(The audience sees the angels through a blue scrim curtain in the background. The angel from the back of stage speaks.)

FIRST ANGEL: Good shepherds, raise your humble heads. Listen carefully to the tidings of great joy and gladness that we bring. You are privileged because of your Faith, Hope, and Charity.

(The shepherds look up fearfully, drinking in every word.)

SECOND ANGEL: Dear Shepherds, God has sent us to you because you are poor, simple, and humble. Kings and Prophets for many years have hoped to hear what you will hear tonight. But God preferred to tell the story of the Messiah's birth to you! But through you, He sends the message to everyone on earth, to many yet unborn, to all who love and serve the gracious Lord of Heaven and Earth.

(The Choir sings, "Sanctus." The angels and shepherds bow their heads.)

THIRD ANGEL (Very solemnly as music dies away): Do not be afraid. I come to bring you joy. Not only to you, but to all people. This day is born to you a Saviour, who is Christ the Lord, in the city of David. This shall be a sign unto you. You will find the Infant wrapped in swaddling clothes and laid in a manger.

The tableau of The Nativity closes the Christmas pageant: Joy to the World.



(The three angels point in the direction in which Mary and Joseph have gone. The shepherds look at each other excitedly and say:)

DAVID: Let us go over to see this Word! God wants us to follow Him!

(They leave the stage reverently and the Choir takes up the song: "Et incarnatus est de Spiritu Sancto ex Maria Virgine et homo factus est.")

FIRST ANGEL (As music ends and looking after them): Now, I see them enter the stable to see the things of which we spoke. These humble hardworking shepherds kneel in lowly love before the newborn King, whom many kings have hoped to see, for whom the prophets yearned and for whom the mighty of this earth would gladly have shared their riches, but for the honor of it. They bow to the Word made flesh. Thus, God gives the humble the opportunity to confound the proud.

SECOND ANGEL: From this spot, will these first apostles go forth to spread the glorious tidings which God brought to this earth. Through all the lordly kingdoms, through all the years, until time shall be no more, the thrilling message of this night, shall be told. "Glory to God in the highest and peace on earth to men of good will"

THIRD ANGEL: Yes, glory to God by whose blessed will the tidings of such mighty joy first came to poor and lowly shepherds keeping watch upon the hills of Bethlehem.

(The scene ends with the choir taking up the song, *Silent Night*. Then follows a tableau: The Nativity.)

Some Cures for School Ills

(Continued from page 276)

to the girls. Another principal expelled a boy for flagrant disregard of school laws. Like Orgetorix he pleaded his cause from chains, but in vain. Fortified by his father he returned and again begged to be taken back. To no avail. They took up the case with the Bishop who upheld the principal. The culprit was forced to go to the public school for the rest of the term, but he returned to the Catholic school the next year, did good work and gave no trouble. Enforcement of school laws plus team work triumphed.

Which principal did more for the boy's soul?

Until schools offer more courses that demand serious study, and insist that students who have the ability enroll for them and master them, we shall have no deep thinkers or real leaders. Until administrators set up definite norms of discipline and suitable penalty for their violation, education will be non-existent, teaching will be a nightmare, and juvenile delinquents in and out of school will continue to menace society.

* Brother Joseph Panzer, S.M., "The Administrator's Approach to the Lay Teacher Problem Regarding Salary, Tenure, and Pensions," *NCEA Bulletin*, August 1954.

* John Henry Newman, "Knowledge Viewed in Relation to Learning," *Idea of a University*, Discourse VI.

* Rev. Francis C. Wade, S.J., "Child-Centered School—Dogma or Heresy?" *NCEA Bulletin* (August 1955), p. 209.

By **SISTER M. JANICE, O.S.F.**

Double Sessions: Can We Afford Them?

THOUSANDS OF CHILDREN are victims of emergency practices which are based on expediency and opinions rather than on evidence. The past few years have witnessed many changes in modern educational practices. No longer are the daily program and grouping the only flexible areas in education. Throughout the nation, continuous adaptations are being made in the length of the school day and in the length of the school year itself. In the 1940's the term double-session was given renewed emphasis, when high birth rates and a wave of population shifts began to overtax our classrooms. In response to the current pressures, many schools resorted to measures which were expedient and provided an immediate solution to the problem. Many of the practices, due to this influx, have been inaugurated without sufficient reflection and study to determine their effects.

What Shall We Measure?

Differences of opinion concerning the cogency of double-session, both in the literature and among present-day educators, point to the need of additional objective data concerning the effects of double-session schooling on academic achievement. By academic achievement is meant skill in the basic subjects. Other important learnings in certain curricular fields and in such areas as social and emotional behavior, which may be affected by attendance at a double-session, were not investigated. Since these broader goals cannot be measured directly, irrespective of the length of the school day, there remain only the tangible results of academic subjects. However, an evaluation based on the academic skills is not enough. We must assume the responsibility to which we dedicated our services, namely the total development of the child. In the light of Christian education, our aim must be nothing less than the development of the whole child: the physical, spiritual, intellectual, moral, aesthetic, and the social. If our philosophy calls for a child-centered school, less emphasis should be placed upon subject matter than seems to be the case in many double-session schools. If test scores were the only basis for evaluating growth in children, the double-session program in the first two grades might be justified under any circumstances.

There is no value in making high scores in academic subjects, especially if these are acquired at the expense of the social, emotional, and cultural development of the child. Measures of social and emotional development, creative ability, art and music appreciation, and other enrichment activities are not yet

widely available or used at the lower levels of the educational ladder. This difficulty in the measurement of these factors is a great detriment in measuring the efficiency of the double-session program.

Always Room for One More?

Frequently, auditoriums, meeting rooms, libraries, and other available rooms have been converted into classrooms in an attempt to meet the ever-increasing demands of a soaring school population. Double-session is usually the last resort, and in its inception, a non-too-welcomed one by the parents. In view of the fact that teacher loads have increased alarmingly, the issue of quantity versus quality has been given more consideration. Educators and teachers wholeheartedly agree that overcrowded classrooms do not provide the most wholesome atmosphere for a good education. Despite good organization and teaching methods, much time is lost daily in the primary grades, and especially in first grade, where children need much individual attention and guidance in the development of good study habits, character training, and in laying a solid foundation in the basic skills. Under such conditions it is difficult, if not impossible, to help the pupil develop all of his capabilities to the fullest degree.

Some Aspects of Double-Sessions

In the literature, the terms double-session and half-day session seem to be used synonymously. However, both terms more nearly approximate a three-quarter day rather than a half day. Normally, in this system, two teacher class units use the materials and facilities of one classroom. In private education, however, it seems to be a more common practice for the one teacher to teach both the morning and the afternoon sessions. While it is true that the school day is cut anywhere from an hour to one and a half hours per day, this time element is balanced in private education by a class size of approximately half the number

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Christmas at Mount Carmel Academy, Wichita, Kansas, means the Madonna and Child. Portraying our Lady is a cherished memory for some lucky senior.

of pupils a teacher would have in regular sessions.

If it is true that the full-day first and second grades have an hour or more each day to devote to the socializing and cultural subjects, yet in terms of time allotment, as much time is devoted to the development of basic skills as in schools on regular sessions. Rather than eliminate or alternate with other activities, good teaching would demand the correlation and integration of the aforesaid subjects. The double-session program, then, may prove to be a practical solution to the problem of overcrowding. At the present time, it is considered an emergency measure and until such time as adequate educational facilities can be made available, it may be the easiest way out.

Attacking the Problem

Do children in the middle grades achieve as well irrespective of regular or double-session in the first two grades? The major purpose of this report is to present some findings relative to the effectiveness of double sessions in the primary school. The academic achievement of a group of fifth grade pupils who attended double-session classes in the first and second grades was compared with a group which attended full time. It was this time element that became the experimental variable of the present study. At present, no adequate measuring devices are available for appraising the most valuable end-products of learning, such as cooperative living, the formation of attitudes, ideals, dispositions, appreciations, and enjoyments. Since achievement in the basic skills is one of the measurables of an education, it is perhaps one of the best ways of evaluating the double-session program.

In this experiment the null hypothesis was assumed. In other words, it was assumed that between the two groups there were no differences in academic

achievement. The statistical technique used was the T-Test. The symbol "t" was used to denote the significance of difference between the obtained mean on a sub-test or a section of tests. The magnitude of "t" is a function of the difference between the obtained means. A "t" of 1.96 would occur five in a hundred times by chance. When "t's" equal or exceed these values we referred to them as significant at the 5% level of confidence.

Solution: Tried and Proven

Two groups of fifth graders were selected and equated on the basis of number, sex, socio-economic factors, and I.Q. There were forty pupils, twenty boys and twenty girls. The pupils who attended regular classes were known as the control group and those who attended double sessions as the experimental group. The teachers of both groups, from the first to the fifth grades, had several years of professional experience, similar training, and similar supervisory rating. They were also accustomed to teaching large classes of sixty or more pupils. The experimental group when attending double-session during the first and second grade, numbered approximately thirty-five pupils per session.

To determine the intelligence quotient of both groups the California Short Form Test of Mental Maturity was administered. Results taken from the test were used as a basis for the study. The I.Q. of the pupils ranged from 86 to 136 and computation showed that the two groups were not significantly different on that variable. A mean difference of 0.5 in favor of the experimental group existed.

After matching the I.Q.'s of the two groups, an achievement test, the Iowa Tests of Basic Skills, was administered. In the vocabulary test the mean of the experimental group was 3.3 points higher than that of the control group. When the significance of differences of means between the two groups was determined, the results were found to be significant at the 5% level of confidence. The comparison of the reading test scores showed the mean scores to be almost identical. The difference of .3 was not statistically significant. A mean difference of 2.5 existed between the two groups in language. Statistically speaking, results were not significant, but the difference that did exist favored the experimental group. In the work-study skills there was a mean difference of 3.3 in favor of the control group. This difference, however, was not significant. The difference between the arithmetic means was 4.6 in favor of the control group and the results were found to be significant at the 5% level of confidence.

The composite mean differed only .4 of a point. With the exception of vocabulary—which is statistically significant in favor of the experimental group, arithmetic, in which the significance of difference favored the control group—the difference in reading, language, and work-study skills was not significant. The mean score of the control group corresponded

with the eighty-seventh percentile, while the mean score of the experimental group corresponded with the eighty-sixth percentile. Comparisons showed both groups to be approximately nine months above the norm in grade placement.

Before the Crisis

In inaugurating the double-session program, there is a need for much planning and organization. Before introducing such a program, every available space that is conducive to good learning should be utilized. Make the public aware of school needs before the crisis appears and the double session becomes a necessity. Lead the public to accept such educational recommendations, and help the parents to understand the objectives of the school and how teachers try to help children learn. The teaching day should be defined in advance; and where two teachers are engaged, the non-teaching hours should be employed in some educationally significant work or by assisting the other teacher.

Since quality in teaching is of utmost importance, secure the best qualified teaching personnel, and provide more supervision for new and inexperienced teachers. In order not to lose sight of the total objectives of a Christian education, and to help the pupil develop all of his capabilities to the fullest degree possible, review the objectives, revamp the curriculum, eliminate the nonessentials, and reappraise the measuring devices. Methods of instruction should be re-examined, and new teaching devices and techniques should be utilized. Provide for the integration and correlation of such subjects as: music, art, health, science, and social studies. Likewise, grouping according to the abilities and needs of the children is a necessity if we teach on the basis of needs rather than subject matter. Eliminate the apparent need to hurry. Do not expect the children to do the same amount of work that is required of children in regular sessions. Programs should be developed for children while they are not in school; provisions made for playground supervision; and other activities for the wider use of free time should be arranged. The final recommendation would be to try to get the school back on full sessions with a class size small enough to insure a sound education.

Some Conclusions

Because this study compared the academic achievement of regular and double-session pupils only in areas assessed by the Iowa Tests of Basic Skills, the

findings necessarily constitute only a partial assessment of the relative merits of the two types of programs. How much the pupils lost educationally as a result of curtailing or correlation of non-academic subjects can only be hypothesized. It is impossible to estimate how important supplementary instruction may be in reinforcing instruction in the basic skills. The effect of enrichment activities on achievement in the primary grades may be small, but the cumulative effects over several years of double sessions might be significant. Pupil performances on standardized tests showed that double sessions in the first two grades did not affect the achievement of pupils in the middle grades. However, the possibility exists that if there were measurable differences between the two groups at the conclusion of two years of double session, these differences were obliterated by the time the pupils reached the middle grades.

Realizing that the double session can never substitute for regular session schooling, there is evidence that smaller classes in double session achieve as well as larger classes in regular sessions. But as teachers and educators, we must remember that irrespective of educational systems or practices, our objectives necessarily remain unchanged. If pupil achievement were the only criterion for evaluating growth in children, double-session classes would be justifiable, and rightly so. However, measurable pupil achievement must be included in our evaluation, but there are broader goals which also must be considered. These intangibles, which are the essence of an education, are based on our Christian philosophy with its emphasis on education of the whole man.

Students at Mount St. Mary High School, Oklahoma City, remember the poor at Christmas time with baskets of food and gifts.



Coming in January CE

Have you stopped to consider that the language laboratory is a powerful means for qualifying teachers to teach a foreign language? The Cincinnati Province of the Marianists did. As a result, the past summer saw the Chaminade High School language laboratory used by Brothers studying intensively for 8 hours per day. Let Dr. Alphonso Tous tell you about the method used.

The Story of the New Testament

The Epistle to Philippians

Unity of Mind and Heart

St. Paul could very well contrast his relations with the Philippians and his problems with most of the other churches that he had founded. How many tears he had shed over his troublesome Corinthians! How his heart had burned over his unstable Galatians! But how his heart could rejoice over his Philippians! He could write and tell them how the progress of Christ was being made in Rome; he could tell them about his life in Rome, as there was no need to fill up his sheet of papyrus or of parchment with admonitions and with warnings. Yet St. Paul's heart was that of pastor who knew that his flock had its weaknesses, and that there would be wolves, if they were not present already, wolves who would rend his sheep. Hence while St. Paul's main thought was to express his gratitude to the Philippians for their gift and to remove their concern with regard to their faithful messenger, Epaphroditus, at the same time he knew that there were adversaries not too far from Philippi, if they were not there. There was a fear lurking in the mind of St. Paul; it was that the peace and harmony to be found in the midst of the Philippians would be shattered. Here and there in the letter there are indications that this fear had some basis in fact; several times he mentions that the Philippians should "think alike, having the same charity, with one soul and one mind." The main reason for St. Paul finding it necessary to stress unity of mind and of heart is to be found in chapter 4, where Paul entreats "Evodia and . . . Syntyche to be of one mind in the Lord." From this it is easy to gather that these two Christian

ladies were not of one mind, that they were at variance with each other over some matter that is not known to us. But it must not have been trivial, or St. Paul would never have bothered to mention the disagreement.

As has already been indicated St. Paul's purpose in writing to the Philippians was primarily that of fulfilling his duty of gratitude and of sending word of himself through Epaphroditus. Few letters coming from St. Paul are more personal and have more information about himself. St. Paul however was always the apostle and the pastor of souls; above all he was the preacher and the teacher of Jesus Christ. So throughout this epistle and this very personal letter there runs the doctrine of Christ, and one of the most profound messages on Christ is to be found in this letter of joy.

All Recognize the Hand of St. Paul

The language is the same as in all of St. Paul's writings: Greek, the language common to nearly all the converts made by him, or if not common, at least known by them and to them. Anyone familiar with the writings of the great apostle up to this time, around the year 50, would recognize the hand of St. Paul as he reads this epistle; even in translation it has the inimitable touch of St. Paul's genius. There are some very beautiful touching passages, such as "for to me to live is Christ and to die is gain." These however will be seen as we read through the epistle. The only difference in language that might be found between this and most of his other writings would be that he is more personal in writing to the Philippians.

"Paul and Timothy, servants of Jesus Christ." In the accustomed way of beginning letters of his time St. Paul puts his name first; with him was Timothy, his beloved disciple, whom he hoped to send soon to the Philippians, and of whom he wrote in this epistle: "I have no one else so like minded who is so genuinely solicitous for you." There is no need for St. Paul to remind his readers that he is an apostle, nor is there need to remind them of his authority, as he had to do in the case of the Galatians. It is St. Paul however who is writing, or more likely, dictating in accord with the usual custom; if Timothy is associated with Paul in the greeting, it is because of their relationship and because he is well known to the Philippians. St. Paul is addressing "the saints in Christ Jesus that are at Philippi with the bishops and deacons." The saints are not to be thought of as our canonized saints! Rather the saints were the members of the church at Philippi; they were called saints because as members of the church



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they were united to Christ, should be in sanctifying grace, and were called to imitate Christ, a life of holiness.

Bishops and deacons are mentioned; together with the "saints" they make up the church. Bishops were the "overseers," if we translate the word from the Greek; they were in charge of the church the way in which pastors are today. They were priests, but it is doubtful that they were bishops as we know them today, that is, especially consecrated and with episcopal powers. St. Paul was a bishop in the true sense of the word; he ruled the various churches that he had founded. Under him were the "overseers," the "presbyters," the "deacons." As far as we can judge the overseers or bishops and the presbyters overlapped in their powers and in their duties. A longer discussion of this will be in line when the pastoral epistles are studied. The "deacons" were the helpers of the bishops; it will be recalled that the apostles chose six deacons to help them in the ministry (cf. Acts. 6, 1ff). After addressing his readers, St. Paul greets them in his usual style: grace and peace. (Read Philippians 1, 1-2.)

A True Pastor

St. Paul was a true pastor: he was ever praying for his flock. His prayers were said with thanksgiving and with joy, "because of your association with me in spreading the gospel of Christ from the first day until now." Let what was said above about the partnership between St. Paul and Philippians be recalled and re-read. It is God who had begun the work of their salvation by bringing St. Paul to preach to them. The Philippians were in St. Paul's heart, hence they shared his own certainty of eternal happiness; whether in his chains, or when he was defending his cause, or when he was preaching, his converts were always sharing his joy. Even though they were in his heart, he was not with them, and how he longed "for you all in the heart of Jesus Christ." But his longing turned to prayer, and his prayer was that "your charity may more and more abound. . . ." Abounding in charity, the Philippians, so Paul prays, will live the Christian life as they should until they are called by Christ; then they will enjoy the fruit of a holy and just life, and will give glory to God. (Read Philippians 1, 3-11.)

St. Paul knew that his beloved Philippians were anxious to have news of his personal affairs, of what was going on in his prison house. The mouth of St. Paul would utter what was uppermost in his heart: how the gospel of Christ was faring through him and around him. Despite his chains, St. Paul said the cause of Christ progressed; it had even reached "the praetorium and other places." St. Paul was under constant guard, and the soldiers guarding him were probably of the

praetorian guard, a group designated to guard the imperial palace. The second indication of the progress of the gospel is that Christians in Rome have been encouraged by the actions of the enchained prisoner of Christ; if St. Paul could preach and spread the gospel despite his limited movements and "under the very nose" of Nero, so to speak, then the free Christians could certainly preach and could boldly announce Christ.

At times the motives of these Christians were not of the highest; some were envious of St. Paul's success, some opposed his methods of preaching or perhaps his way of dealing with the Gentiles. But to St. Paul their motives made no difference; what mattered is "that in every way, whether in pretense or in truth, Christ is being proclaimed." This caused St. Paul to exult and to rejoice. All would work to his salvation, thanks to the prayers and to the help given him by the Philippians; all that St. Paul desires is to glorify Christ "in my body, whether through life or through death."

Everything Bound Up with Christ

At this point we may imagine St. Paul pausing in his dictation; for a moment he seems to lose the thread of what he is saying, as his eyes, the eyes of his soul, look into the future. As the present so the future: everything in St. Paul is bound up with Christ. If he lives on, it is for Christ; if he dies, what a gain, for then he will be with Christ! St. Paul cares not except for Christ. Should he live on? Then he will labor for Christ; if he dies, he will go to Christ. For him far better would it be to be with Christ, but for the sake of the Philippians it is far better that he remain. He is sure of remaining, at least for a time; he realizes that this will be a boon to the faith and the joy of his readers. Yet even this joy, he hopes, will result in the grace of Christ in the hearts of his Philippians, especially when he sees them once more. (Read Philippians 1, 12-26.)

Let Your Lives Be Worthy

There is only one thing that counts: "let your lives be worthy of the gospel of Christ." This is what he wants to hear, if he is absent; or see, if he comes to them. One spirit, one mind, one faith, one Gospel: such is St. Paul's wish for his readers. In unity there is strength; if united they need fear no adversaries, for then what is for the adversaries the cause of their destruction will be to the salvation of those whom they attack. Remember, St. Paul says, it is your privilege, not only to believe in Christ, but also to "suffer for him" as well. Suffering had been St. Paul's lot, so they knew from what they had seen while he was in Philippi and what they heard of him now that he was in chains in Rome. (Read Philippians 1, 27-29.)

(To be continued)

In a forthcoming CE issue

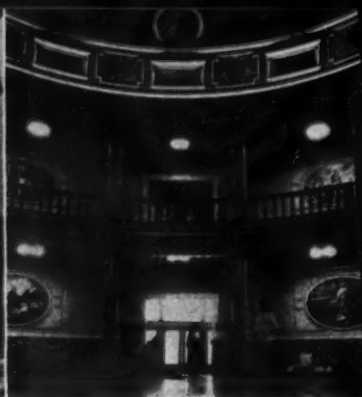
An Adlerian psychologist will consider *The Case of Benny*. The effectiveness of applying Adler's individual psychology to the techniques of Adlerian psychotherapy is shown by Dr. William P. Angers in a forthcoming article.

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Choosing a CATHOLIC COLLEGE Series

MARYWOOD COLLEGE

Scranton, Pennsylvania

Marywood College is a liberal arts college, the first Catholic college for women in the Commonwealth of Pennsylvania. The undergraduate college was founded in 1915 by the Sisters, Servants of the Immaculate Heart of Mary. In 1921 there was inaugurated the Extension Division and Summer School, which have so grown that they produce as many graduates as the regular college session. The Graduate Division was opened the following year. In 1953 the Marywood Theology Institute for Sisters, under the direction of the Dominican Fathers, was set up to confer the Certificate in Theology and, later, the master's degree in religious education.

LOCATION

Marywood's 55-acre campus is located in Green Ridge, a residential section of Scranton just 15 minutes from the heart of the central commercial district, and is easily accessible by public transportation. The Marywood line of the Scranton Transit Company busses stops at the college's main gate. Many college departments and clubs take advantage of Scranton's proximity to New York for field trips.

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The immediate purpose of the founders of Marywood College was to provide a Catholic college for the higher education of women in the Commonwealth of Pennsylvania in which, at the time, no such college existed. The founders were also animated, however, by the larger purpose of establishing a center of learning and culture dedicated to the leading Catholic ideals of education—sanctity, wisdom, and the sane and healthy approach to life in its physical, social, intellectual, moral, and spiritual aspects. The pursuit of these ideals, which are identical with the goals of true humanism, is emphasized by the college motto: Sanctitas, Scientia, Sanitas.

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The Community of Sisters, Servants of the Immaculate Heart of Mary, contributes a little more than one-half of the college faculty. Laymen and women constitute one-third of the faculty. The remainder are priests.

LIBRARY

The Marywood Library of more than 50,000 volumes, one-half of which are on open shelves, contains extensive special collections of books and reference materials in the fields of education, religion, and social sciences. It is centrally located on the floor of the Liberal Arts Building, in the wing leading from the famous Marywood Rotunda. Current periodical and newspaper racks with their more than 300 American and foreign publications, monographs of learned societies, files of pamphlets, clippings supplement the book collections with recent data. Facilities of the Scranton Public Library and the University of Scranton Library are also available to Marywood students.

CURRICULUM

Bachelor of Arts and Bachelor of Science degrees may be obtained in the following major fields: art, biological sciences, business, classical languages, education, English, history, librarianship, mathematics, medical technology, modern languages, physical sciences, psychology, speech and drama, social studies. Bachelor of Music degrees are offered in music education, applied music, or Gregorian Chant. Bachelor of Science in Home Economics degrees are offered in institutional administration, teacher training, child development, retail interior decoration, and general home economics. The Master of Science degree is offered in education, librarianship, and psychology. Students may satisfy secondary teacher certification requirements of Pennsylvania, New York, and New Jersey. Departments of Public Instruction under Marywood's arts and sciences curriculum. Students certified in elementary education have reciprocity in 11 surrounding states. Marywood is empowered to certificate teachers of special classes for the mentally retarded and for remedial reading, public school teachers, public school psychologists, and guidance counselors.

CO-CURRICULAR AND EXTRA-CURRICULAR ACTIVITIES

Students Clubs and Organizations: Thirty clubs (departmental, special interest, social, religious, intercollegiate, professional, etc.), student publications (newspaper, literary quarterly and yearbook) and varsity debate and sport teams. Their activities, some of which are co-sponsored with the clubs and organizations from the University of Scranton, form the basis of Marywoodian's extra-curricular activities.

Social Functions: An annual series of informal dances, social functions, and other events.



proms, concerts, lectures, plays and movies is planned for the student's "after hours." Scranton's many annual series of lectures, concerts, and cultural events are also available.

Sports: The Department of Physical Education offers each Marywoodian supervised classes in sports for two years and the opportunity to play varsity hockey and basketball or to relax with favored sports, like tennis, archery, golf, or swimming, at her leisure. All phases of swimming are particularly emphasized—beginners' classes, advanced synchronized swimming, life saving, etc. A highlight of each year is the annual water ballet.

Social service work: The Little Flower Society's parties for children at the neighboring children's hospital and holiday celebrations for the aged at neighboring Maloney Home; teaching catechism in regional parochial programs for public school students under the Confraternity of Christian Doctrine; Mission Day and other projects which have earned awards for the Marywood unit of the Catholic Students Mission Crusade; Sodality work, Red Cross work, and the many charitable undertakings of other campus clubs are among the most eagerly supported activities on campus.

ADMISSION REQUIREMENTS

Freshmen: (1) character references from pastor, business, and social acquaintances; (2) high school transcript with indication of applicant's rank in class; (3) recommendation of high school principal; (4) certificate of health and vaccination (form supplied); (5) Scholastic Aptitude Test and Achievement Tests of the College Entrance Examination Board. The required 16 high school units should include: English—four years (3), Latin (2), modern foreign language (2), history (1), science (1), and mathematics (2).

Transfer students: (1) statement of honorable dismissal from first college and character testimonial; (2) official transcript of college record; (3) marked copy of catalogue from college from which she came with the courses taken indicated.

Special: Mature students who do not wish to take complete college courses may be admitted as special students for certain courses, if the instructor is satisfied of their ability to do college work.

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Tuition and Fees for Home Economics, Art, and Science majors	\$575
Tuition and Fees for all others	\$550
Board	\$550
Rooms	\$150-\$225
Music Lesson	\$150-\$180

SCHOLARSHIPS, STUDENT AID

Competitive scholarships are awarded annually on the basis of scholarly ability and financial need as shown by the College Scholarship Service of the College Entrance Examination Board. Students may also qualify for loans offered under the National Defense Education Act. A limited number of assistantships, offering \$100 off tuition for 150 hours of work, are also available for needy students.

ILLUSTRATIONS

Opposite page, top: front door of Liberal Arts Building, main college building, with Our Lady of Marywood enshrined in her niche above; the famous rotunda, heart of the Liberal Arts Building, and "public square" of the campus—a frequent scene of college formals; Marywoodians are kept in touch with the main stream of ideas in the contemporary world through projects like the special exhibit of prints of Twentieth Century artists on loan from the Solomon R. Guggenheim Museum of New York City.

Opposite page, bottom: one of the five tennis courts; the Marywood basketball varsity; members of the Confraternity of Christian Doctrine assemble materials to prepare lesson plans.

This page from top: some chemistry majors at work in the lab under Sister M. Edgar, I.H.M.; campus interest in swimming, stepped up by Marywood's Olympic-size pool and annual Water Ballet, have led to the organization of the Synchronized Swimming Club; a retailing major models the original creation she designed and executed in advanced pattern design classes: an "artist's model" and her escort sit one out during the annual Continental Masque Ball sponsored by the Modern Language Club; Maestro Alfredo Antonini accepts the applause of his student orchestra and a Marywood audience following his appearance at the college's invitation as guest conductor of the Pennsylvania Orchestra Festival to which the college's music department played host; members of the Sodality of Our Lady used outdoor advertising signs like this as part of an all-out campaign to make the public more conscious of the true meaning of Christmas. Civic leaders, such as Mayor James T. Hanlon (second from right) and Joseph W. Howell of Donnelly Adv. Corp., lent their support.



The Teacher and Vocations

IS IT POSSIBLE to talk about vocations too much? Yes, it is; because talking, no matter what the subject, can become tiresome.

This does not mean that our zeal in encouraging vocations can ever become too great. The desire to stimulate in others a willingness to embrace a life especially dedicated to God must be manifested in some external way. It is here that we may fall into excess. We might go to extremes in the particular way in which we apply our zeal.

Theologians speak of the "mean" between excess and want in the practice of virtue. At times this needs to be adhered to only in the *manner* of carrying out virtuous acts. No one can love God too much; any one may become unreasonable in the ways in which he expresses this love.

Similarly, admirable as is the desire to foster vocations, the method chosen might be objectionable. Thus, parents might create resentment in a daughter by constantly voicing their hopes that she enter religion. A priest might embarrass a youngster by singling him out in public as a likely candidate for the priesthood. A teacher's treatment of the matter might be of such frequency and at such length that not only does it begin to cloy but it interferes with the class schedule.

Despite the possibility of all of these, excess is not the usual fault of vocational guides. Some, perhaps just to avoid this pitfall, tend to provide less guidance than is called for. Admittedly, the line between excess and defect is often difficult to determine in this as in similar matters. Thus, good parents will feel it their duty to express their views about their offspring's intended spouse but, except in extreme cases, will hesitate to bring too much pressure to bear for or against the marriage.

Not a Type of Salesmanship

So, too, in the matter of encouraging vocations. This activity does not come under the heading of salesman-



Father Connors is a former professor of moral theology and canon law. He is now stationed at Washington, D.C., as director of development for the United States province of the Holy Ghost Fathers. Because part of his work is to increase the human as well as the material resources of his community, he is concerned with fostering vocations.

ship. We do not want to persuade the unwilling, are not out precisely to create the tendency to such life but to awaken a desire for it in those in whom there is a tendency. There is the element of response to stimulus; but because a vocation is a grace, it is not a matter of action and reaction pure and simple. God does something. Indeed, He does everything in the world. He confers the grace. But we, in our various capacities, can be the instruments of divine grace. Mere humans become saints by God's doing; but other humans to whom He how to pray, to love, to serve God, and to persevere in them on to do so.

Those who are called upon to lead others at times must consider a religious vocation may spare themselves some anxiety if they remember that they are God's instruments. If they act for Him to the extent that they intelligently judge proper, and only to the extent, they can be sure that God will bring their efforts to a happy conclusion.

It would be wrong to argue against all efforts to foster vocations either because of the danger of excessive influence or, contrariwise, because God can accomplish His ends without human assistance. We can argue that way in other instances calling for guidance.

All Pupils Will Benefit

In fact, we might say that the teacher is *obliged* to expend some such efforts as part of the total educative process. These efforts are intended, in a very real sense, to enable the subject of the process to attain his aim in life, to achieve self-fulfillment. Providing information about the priesthood and religious life, presenting motives for and describing the benefits of such pursuits is to perform a real service for one's pupils. Perhaps a whole class will subsequently decide against such a career for themselves. That in itself is a service; their thinking has been clarified to that extent. In addition, they will have gained additional respect for a life so devoted to God. They will be better prepared to guide others, perhaps their own children, later in life.

Moreover, though the teacher's efforts seem to have no immediate effect in increasing religious vocations, they will surely help to create the general atmosphere necessary for maintaining the dignity of such a vocation and for establishing it as a desirable status rather than, as it has at times been unfortunately regarded in some Catholic regions, a refuge for those who find no other arenas.

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1615 Vine Street • Cincinnati 10, Ohio

The Teacher and Vocations

(Continued from page 288)

There should be no question in a teacher's mind that he owes it to his charges to engage in activities for fostering priestly and religious vocations. What does call for further thought, besides the extent to which he does this, is the motives he presents and the approaches he employs.

Church's Need, Not a Motive

Though frequently alluded to, the *need* for more priests, brothers, and sisters, does not seem a fit motive to be advanced for choosing a vocation. Granted that stress on the need of the Church can be a means of awakening a response in generous, idealistic youngsters, and a need of which they ought to be aware, the choice of a way of life is a personal, intimate matter and ought to depend upon what will satisfy the need, or certainly what corresponds to the inclination, of the individual. His inclination may be to choose a way of life which will please God greatly. Helping to relieve a necessity of God's Church is a means of pleasing Him. But the motive is not the need itself. Above all, a general berating of a whole group or a whole nation or a whole generation because of the fewness of priests and religious is not only likely to be ineffectual; it is basically unjust.

A Delicate Balance

Another error would be to make the choice for life in religion a choice *against* marriage. The avoidance of this error requires, of course, a delicate balance since, for us, the choice of one normally excludes the other. But to narrow the whole matter down to this is to risk a number of unpleasant consequences.

This is particularly true about vocation to holy orders. Doctrinally, there is no inherent conflict between a married man becoming a priest and vice versa. At one time the practice was accepted in the universal Church. Today it is still admitted in some rites. Exceptions have been made in recent years, at least in a few instances, even in the discipline of the Latin rite. Hence, to make celibacy an essential re-

(Continued on page 292)

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Vocational Director: Provincial Superior, Marycrest, 2581 West 52nd Avenue, Denver 21, Colorado

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For information write to Mother General, O.S.F., St. Joseph Convent, 1501 South Layton Boulevard, Milwaukee 15, Wisconsin

The Teacher and Vocations

(Continued from page 290)

quirement for the priesthood, rather than the voluntary acceptance of it a fundamental demand made upon the priest, is to obscure and confuse. This may come as a blow to the speaker (or writer) who neatly reduces all vocations to three—the single state, the married state, and the priesthood or religious life. Yet, difficult as further distinctions may be, truth demands that they be made.

A Sacrifice Joyously Made

Furthermore, to present the matter in such a way may be to lessen respect for the sacrament of matrimony or to make the life of a priest or religious completely unrealistic because of celibacy (perhaps even the whole of Catholicism which maintains such an institution). The young man or woman who experiences a normal inclination to what constitutes marriage will dismiss all thought of the priestly or religious life if he or she is led to look upon the exclusion of marriage as of prime importance rather than enabled to appreciate its foregoing as a sacrifice joyously made out of love for God.

Certainly it would be wrong to minimize this obligation. In fact, the vow of chastity is an essential element of religious life. But, the observing of continency as a part of both the priestly and religious vocation can be presented in such a way as to maintain the proper doctrinal and historical perspective, including a recognition of the dignity of marriage and of the validity of orders received by Oriental priests even though they are married.

A Choice Between Good and Better

Such a perspective should help one to see that sometimes a choice is given not merely between good and bad but between good and better; that all humans are obliged to serve God, are, indeed, obliged to serve Him primarily, but some may choose to serve Him in a special way, despite great demands made upon all who enter that way.

To explain the matter completely and at the same time avoid all distortion is no mean feat. The first

(Continued on page 294)

INSTITUTE of CHARITY

In this Society there is a place for any young man who has a religious vocation, because of the nature and end of the society and so varied are the works of UNIVERSAL CHARITY. All, priests and brothers, according to their capabilities, can devote themselves to their own sanctification through works of charity offered by Divine Providence through a request from the Holy See or the Bishop.

For further information write to:

DIRECTOR OF VOCATIONS

Our Lady of Lourdes Novitiate
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The Teacher and Vocations

(Continued from page 292)

explanation ever given is still the best: "All men take not this word but they to whom it is given. . . . He that can take, let him take it" (Matt. 19: 11, 12).

Determining an Effective Approach

Even before one presents the matter in a perspective that will enable students to act with proper motives there is need for determining an effective approach.

The direct approach seems hardly the best for the teacher when dealing with a class. (The situation may be different for a retreat master or a vocation day speaker who has only one opportunity to deal with the subject.) In practice, a teacher might never once directly urge consideration of the religious vocation upon a class ("You should all give thought to this matter. . .") even in the form of a question ("Have any of you thought. . . ?"). This may be called for with an individual when the relationship between teacher and pupil is sufficiently well-established to admit discussion of such a personal matter.

An Indirect Approach

With a group, however, an indirect approach by the teacher would generally seem more effective: an occasional discussion of the worth of a life in God's service, a reference to the rewards of such a life, a helpful hint about the necessity of foregoing some advantages to gain anything worthwhile in life, et cetera. When this is done those who feel no inclination to a religious vocation will not be apt to close their minds to what is said, as they might be if the same material is presented explicitly from a vocational point of view.

Opportunities Abound

The opportunity for this indirect approach arises often in class treatment of religion. For example, a consideration of the effects of baptism might lead naturally to a reference to the tremendous, though often unheralded, achievements of the priest who baptizes thousands, of the hospital nun who opens heaven to many a dying infant.

(Continued on page 296)

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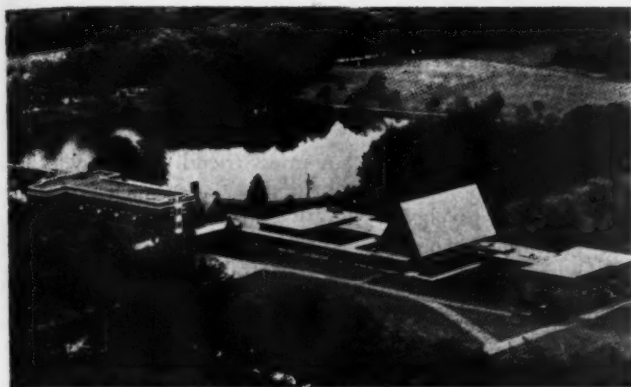
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MISSIONARY SERVANTS OF THE MOST HOLY TRINITY

The Teacher and Vocations

(Continued from page 294)

In a class on American history, a discussion of the part played by the early missionaries in settling our land could very properly give rise to a treatment of the influence of the missionary on civilization in general, or the priest's activity outside of the purely religious field.

How often, I wonder, is the nun considered in psychology or sociology as a woman? Is the paradox ever pointed out that by subjecting herself to the restrictions of re-

ligious life she frequently achieves freedom to devote herself to a career with a completeness not known by many career women? Has dedication, as exemplified by teaching brothers and sisters, been objectively treated as an educational factor in such courses as philosophy of education, educational psychology, history of education? These may be areas in which the college teacher can provide students with valuable, though indirect, leads to consideration of a vocation.

Example a Complementary Approach

Of course, an indirect approach that is not only effective but also an essential complement to all approaches is good example. Leaders of the Sister Formation Conference have been urging adequate professional training for all teaching nuns. The physical and emotional ills that often afflict those who undertake to teach without sufficient preparation make such training imperative. These leaders point out that adoption of their proposal will eventually lead to an increase in vocations, for the nun who appears before her class confident and calm, displaying a relish in her work, will forcefully demonstrate to her pupils the happiness to be found in religious life. The nun who turns up tense and irritable because she lacks confidence in her teaching ability—despite fatiguing efforts to make up for inadequate training—will render religious life unattractive to her students.

Hence, "good example" in this instance does not have its usual meaning. Rather, it has the connotation of good advertising. No one can

hope to encourage others to seek happiness in his way of life if he, himself, has obviously missed such an objective.

A Subtle Approach

A priest friend of mine who has helped many individuals choose a vocation in religion employs what might be called the indirect approach par excellence. He asserts that he never begins guiding others towards the priestly or religious life. He simply tries to direct them to

(Continued on page 298)

Maryknoll Fathers

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The Teacher and Vocations

(Continued from page 296)

loving God more and more, to doing His will as exactly as possible, to recognizing that in this lies true human happiness. As he puts it, inevitably at least some of them will wind up in a seminary or novitiate.

Any teacher ought to be dedicated not merely to imparting truth to others but also to assisting those others in grasping and appreciating truth. The Christian teacher goes further and tries to arouse a love of Truth Itself and a recognition of the connection between each individual's ultimate destiny and that Truth. That's why the Christian teacher can acknowledge that the scope of his office includes presenting for the consideration of his students the possibility of a career in religion.

Supplying Accurate Information

In addition, the teacher can cooperate with others who are interested in assisting his students. He can supply accurate information needed by some authority who must decide upon an application. He can

avoid encouraging those who obviously won't succeed in such a career. (To urge that this type be allowed to "try it out" for a while is useless. One result will be a confirmation of what was obvious before. Meanwhile, the unfit may adversely affect his or her companions.) He can recognize in the vocation recruiter who occasionally visits his school not just a functionary who upsets the day's routine but a cooperator in helping his charges to find their niche in life—temporal and eternal.

Teacher Adds Links to the Chain

In every phase of Redemption, God employs human means. It was One with human nature who achieved it. Humans bring its benefits to other humans. The teacher can play an important role in adding links to this chain, helping to awaken in others an eagerness for a life dedicated to God in religion. They, in turn, will be the means of bringing the bounties of Redemption to still others.

To do this the teacher has only

to do in regard to vocation in religion what has always been the task of any teacher worthy of the name: to remove ignorance, to stimulate thought, to provide inspiration.

ACT WHEN GOD GIVES THE CALL

By Brother Donald, O.S.F.

A GOOD DEAL of the confusion in our world today stems from the fact that we humans are fond of skirting certain basic issues which demand of us a searching self-examination. We dislike taking a square look at those things especially of which we may find ourselves unwillingly convinced.

Even in dealing with vocations to the religious life, there are certain issues necessarily involved, which both directors and aspirants may either skirt daintily or completely disregard. Let's take, for example, the question of age—the relative age or maturity of the candidate for the religious life. When a

(Continued on page 306)

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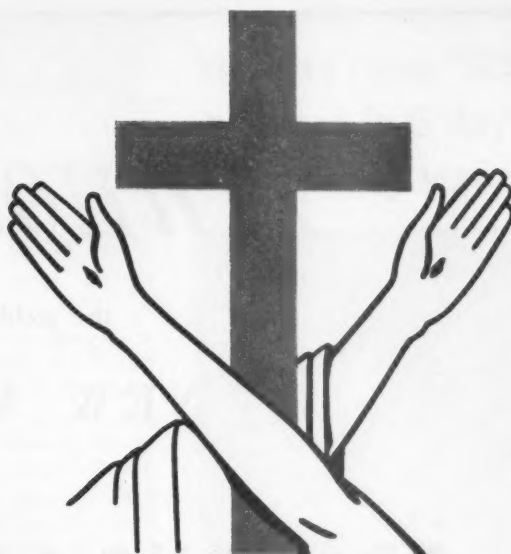
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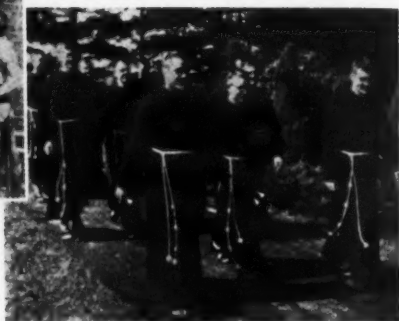
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PURPOSE: Besides aiming at self-sanctification through the observance of the three Vows, the Congregation has the beautiful and holy mission of compassionating and spreading the devotion to the Sorrows of Mary. Co-operating in the salvation of souls is done primarily through works of charity, the care and education of children in Boarding and Parochial schools, High Schools, Day Nurseries, Social and Catechetical work.



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Teacher to Teacher

...in Brief

COURTESY CRUSADE

By Sister Francis Regis, S.S.J.

REASONS WERE ADVANCED in the September issue for undertaking a Courtesy Crusade. Suggested mottoes, models, and practices were presented for use in the first three months of the school year. Below, the plan is suggested for the next four months.

December, First Period

MOTTO: "Quiet actions are a sign of courtesy."

MODEL: St. Thomas Aquinas. St. Thomas led the quiet life of a monk but his voice has been heard around the world.

PRACTICE: Advent is a quiet time; a time of preparation for the coming of Christ. During this holy season make a special effort to close doors quietly and to avoid noise in the halls and on the stairs. In conversation speak in a moderate tone and wait your turn. It is not necessary to shout and monopolize the conversation in order to be understood. Remember, "empty barrels make the most noise."

December, Second Period

MOTTO: "This is the House of the Lord, our God."

MODEL: St. Dominic Savio. Never for an instant did St. Dominic Savio forget that, while in church, he was in the Presence of Christ, the King of Kings.

PRACTICE: In church you are in the sacramental Presence of God. You show Him reverence and respect by doing nothing that would

draw another's attention away from God. Kneel up quietly and adore Him. When you return to your pew after receiving Holy Communion, do not climb over others to get to the place where you were but take the nearest empty space. Never park at the end of the pew and make others climb over you.

January, First Period

MOTTO: "The appearance of your work reflects your character."

MODEL: St. John Berchmans. This saint tried to make every action a perfect gift for God.

PRACTICE: Your teacher is taking Christ's place in the classroom. Do not offer her any work you would be ashamed to offer Him. Clean, neat work is the mark of a clean, neat and orderly person.

January, Second Period

MOTTO: "Respect for self is a sign of respect for others."

MODEL: The Christ Child. Can you imagine the Christ Child being untidy or disorderly? Let Him be your model and guide.

PRACTICE: Always leave the lavatory in good condition. Clean the sink after using it and put paper towels in the proper containers. Never write on the walls. Avoid loitering in the lavatory at all times.

February, First Period

MOTTO: "We eat and drink for the glory of God."

MODEL: Saint Anne. She must have been a model of culture since God the Son chose her to train His own mother.

PRACTICE: Whether at home, in the lunchroom or the cafeteria, chew your food well but do not talk while chewing. Well-mannered people never tear off large pieces of food, chew with the mouth open, or use the fingers for scooping up food, and bread for mopping up

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Sister Francis Regis teaches grade six in St. Titus School, Aliquippa, Pa. She has been teaching in elementary school for twenty-three years. A graduate of Mt. Mercy College, Pittsburgh, Pa., she is pursuing graduate studies in theology in summer school at Providence College. Sister has written community vocation booklets.

Teacher to Teacher—In Brief

(Continued from preceding page)

the plate. Each act of eating, when done carefully for God is a prayer.

February, Second Period

MOTTO: "Privacy is a sacred possession."

MODEL: Saint Bernard. He did his work well, never interfering with the people or things about him.

PRACTICE: Respect the privacy of

others; the teacher's desk, papers, and all that belongs to her. Do not touch or read anything on the teacher's desk. Respect the personal property of the other members of your family and of your classmates by asking permission for the use of what belongs to them.

March, First Period

MOTTO: "A polite child always respects the feelings of others."

MODEL: St. Bernadette. All the children in Bernadette's class

laughed at her and made fun of her mistakes. This hurt Bernadette but she offered it to Jesus Who rewarded her with the great privilege of seeing His Blessed Mother while still on earth.

PRACTICE: Never laugh at the mistakes of others or make fun of what they say. Put yourself in their place. Recall how the cruel soldiers made sport of the innocent Christ.

March, Second Period

MOTTO: "Those who respect authority are respecting God Himself, since all authority comes from God."

MODEL: Saint Joseph. He is the outstanding model of obedience to and respect for authority. It was to him that God entrusted the sacred duty of training the Christ Child.

PRACTICE: Stand when a priest, sister, teacher, officer or any other adult enters the room where you are seated. In a crowded bus or car, offer your place to any adult who is standing. Boys should always show courtesy to girls regardless of age.

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F.M.S.

"SHOULD I BE A LIBRARIAN or a social worker?" "What would be best for me—a four-year college or a junior college?" "What are good manners on a date?" "At home I can hold my own in any conversation, but when I'm with other students, I'm too shy to say anything. What should I do?"

Aspects of Guidance

These and similar questions are frequently asked by boys and girls in our Catholic high schools. When

Brother Joseph Lawrence, editor of *The Catholic Counselor* edited this statement which was prepared by two groups: the editorial board of *The Catholic Counselor* and the executive officers of the National Conference of Catholic Guidance Councils, a federation of diocesan councils to foster improvement of guidance and pupil personnel services in local Catholic schools.

their counselors and teachers help them find solutions to such problems they are providing *guidance*. Sound formal guidance is important and can profoundly influence a student's whole future.

In the regular educational process in a Catholic school *moral* guidance is provided, but there is need for other types of guidance, too. Because of the intricacies of modern industry and the rapid technological advances which have been made since 1900, our youth today is offered in America such a variety of vocational opportunities that few when unaided can make wise occupational choices. Our secondary school students, therefore, need *vocational* guidance. Johnny may well need capable counseling in determining whether he should be a nuclear physicist or a forest ranger. And Mary may be confused about her future as a teacher or as a secretary.

Furthermore, our students also need *educational* guidance. Should Henry take three languages in high school if he intends to be an engineer, or Alice a course in 11th year mathematics if she wishes to be a nurse? Consideration in areas such as these require guidance.

If our students are to measure up to the standards of Christian refinement, they need training in manners, careful dress, and cultured speech. In other words, they need *social* guidance.

Finally, because it is difficult to become a mature person in the midst of the tensions and conflicts of modern life, some of our students become emotionally maladjusted. For these there is a need for *personal* guidance.

Guidance and Catholic Education

Pope Pius XI in his encyclical, "The Christian Education of Youth," stated the end of Christian education broadly conceived:

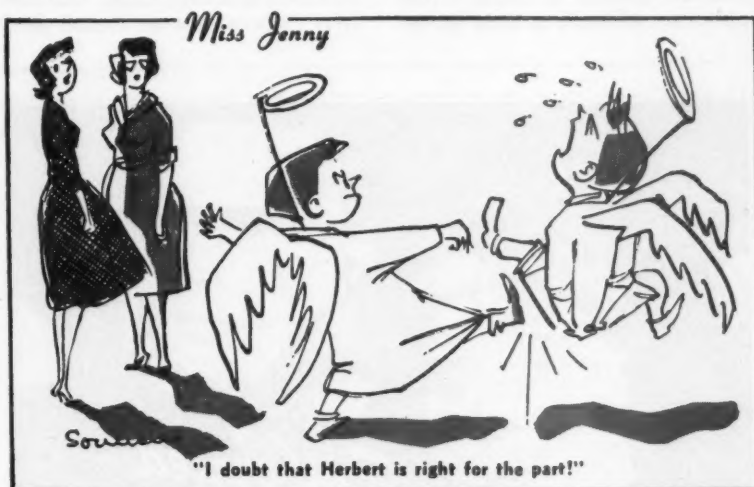
"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by baptism. . . . For precisely this reason, *Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual, domestic, and social.*" (Italics added.)

Catholic education, through all its agencies, embraces these broad areas and accomplishes some of these ends through guidance programs in schools.

The secondary school department of the National Catholic Educational Association some years ago outlined seven broad objectives for our high schools. They are (1) to develop *intelligent* Catholics; (2)

to develop *spiritually* vigorous Catholics; (3) to develop *cultured* Catholics; (4) to develop *healthy* Catholics; (5) to develop *vocationally prepared* Catholics; (6) to develop *social-minded* Catholics; (7) to develop *American* Catholics.

The Catholic school shares with the family, the parish, and Catholic agencies the ultimate goal of forming perfect Christians. Its most ob-



It's Good to Laugh

Cartoon above is reprinted here by permission
of the Journal of Arkansas Education

SUGGESTIONS
are hope, peace, help

Last two weeks before school closes for the holidays, what with Christmas play or cantata, the children making gifts as art or other classroom projects to give parents (and regular work going on) things can get a bit tense.

But, with a sense of humor, many a difficult situation can be passed over if the youngsters themselves can see a funny side.

One elementary school teacher during this period opened up a 5 minute joke period. Youngsters can tell something funny, draw a picture to illustrate a laughable

situation, bring in a picture, joke or short funny story.

Teacher herself contributes to the merriment. Laughing, even giggling, is enjoyed by all and tension is released. The fun over, everyone seems to settle down at the more serious business at hand.

Parents reported that much of this good spirit enkindled by this little 5 minute fun-break, carried over into the home. The children brought home the jokes, and mother and dad and all passed on anything funny they had found to be taken back to school.



After day-on-the-go at school and during the hectic holidays, see how quickly the lively flavor of delicious Wrigley's Spearmint Gum helps brighten you up.
(And, chewing aids digestion too.)

Teacher to Teacher—In Brief

(Continued from preceding page)

vious means to that end is to form minds to the pursuit of truth through the study of religion and the various academic disciplines. But the very complexity of human nature and of society does not permit this work to proceed unhindered. Problems both personal and environmental rise up to impede either the pursuit of truth or the application of truth to daily living.

It is the task of guidance to assist youth to face and surmount the obstacles of immaturity and inexperience and develop their talents, and to direct these talents toward worthy ends.

Christian guidance is at once as ancient as all true education, and as modern as the latest scientific procedure. It is ancient in its manifestation of the Church's age-old and timeless concern for the welfare and best interests of her children. It is modern because formal guid-

ance services represent the endeavor of the Catholic school to implement her interest in youth by means of 20th-Century techniques.

Without Sacrifice of Principle

The growth of student personnel services in Catholic schools is another example of their admirable flexibility in adapting methods, without sacrifice of principle, to the exigencies of a changing social milieu.

The late Pope Pius XII, in a discussion on "Education and Modern Development," urged that Christian education aid the Catholic student to meet the demands of the times, and that educators adapt themselves to the circumstances of the student's background and environment.

The Catholic school which employs modern guidance techniques is heeding the above papal injunction for it seeks to help boys and girls find their rightful places in the social order and to cooperate with Divine Grace in establishing within themselves constancy in following the teachings of Christ.

Problems of Guidance Today

Procedures which, in a former day, were quite adequate to resolve the problems of youth are no longer wholly efficacious. The context of education has changed radically in the past 50 years. New objectives, new duties, new types of schools, new courses, and new teaching methods have appeared.

Schools have increased in size, curricula have multiplied, departmentalization has become the order of the day, hordes of students have swarmed upon the schools, often mingling the mentally retarded with the near genius.

The unfortunate effect of such "mass production" has been at times an impersonalized education, in which the close student-teacher relationship formerly taken for granted has been lost.

The changes in society, with the concomitant pressures and complexities of modern living, have also contributed to the frustration of teacher and administrator alike. The spirit of naturalism, perverted concepts of right and wrong, and the bad example of adults whose practices are hardly consistent with their preach-



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ings, have created confusion among youth.

With more than 20,000 careers available in the United States, the need for guidance specialists to help youth in making sound vocational selections should be obvious. Furthermore, the tendency to allow youth a greater measure of freedom to determine their own future, without providing the necessary assistance to enable them to use this freedom prudently, has served only to make the young even more confused.

Finally, it would be a miracle if the convergence of these disintegrating forces did not take its inevitable toll in the inner kingdom of the student's personality. The doleful statistics concerning major and minor emotional disorders among the young are ample evidence that no such miracle has come to pass.

The Guidance Counselor

Parents are familiar with the functions of the personnel officer in business and industry. The guidance director in a school has a comparable role and performs similar duties; in fact, colleges refer to such a staff member as the director of student personnel.

The person who is charged with the direction of guidance services in a school is particularly trained in counseling and psychology, often holds a graduate degree in such studies, and in public schools usually must have a special license. He belongs to one or more professional organizations and reads their publications to keep abreast of new developments. He may be alone in this work, or have the assistance of other counselors or specialists.

The bulk of his time in school is devoted to individual counseling, which is the heart of an effective guidance program. The school counselor through the private interview enables the student with a problem to express his personal confusions and conflicts, to analyze, under skillful direction, the issues involved, and to reach a reasonable solution to the problem.

In counseling, the student makes all the decisions regarding himself and his future. Testing is only one of the counselor's tools to provide useful information for both the

guidance worker and the student.

Many Efforts on Group Basis

Many of the counselor's efforts will be conducted on a group basis—orientation of bewildered freshmen to a new high school situation, testing, guidance classes, career days or speakers' programs, pre-induction instruction to prepare for military life, college nights to bring representatives of higher education into the high school, or parent forums.

A guidance department may further sponsor such projects as a cumulative record system, a guidance club, a career file or library, bulletin boards, developmental reading, job placement, and like services.

The guidance office is one place in the school where the worried student with a problem or the harried parent with a problem child can go for a sympathetic hearing and realistic help. This assistance may take the form of skilled referral to the most appropriate church or

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Principal
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Teacher to Teacher—In Brief

(Continued from preceding page)

community resource best capable of aiding in a particular difficulty.

Growth in Catholic Schools

It has been said that an idea whose time has come, is irresistible. As guidance services began to develop in public schools, especially from the 1930's on, they had a comparable expansion in Catholic schools.

A number of Religious have written dissertations for their graduate degrees on the slow but steady growth of guidance and counseling efforts in Catholic education. The reasons why religious educators were concerned about improving their guidance programs have been catalogued above. In addition, the National Catholic Educational Association has included numerous discussions on this topic at its regional and national meetings.



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Act When God Gives Call

(Continued from page 298)

person expresses with conviction a desire to follow the religious life, he expresses a desire to walk in paths for which he is suited or unsuited, by nature, training, and Divine Grace. In other words, he is either right or wrong in judging that God holds out to him the gift of a religious vocation. What should he do?

If He Is Wrong

Let us first suppose that he is wrong—that despite his convictions he is led by enthusiasm, virtue even, to embrace a life for which he is unsuited. Who will deny that the earlier he is dispossessed of this mistaken notion, relieved of this lovely but false ambition, the sooner he may be about the work to which God does call him and the better off he will be?

Still supposing him wrong, let us decide how best he may be assured of this fact. A potential vocation cannot be tested in the atmosphere of either college or high school—even those under Catholic auspices. Neither place is a legitimate proving ground for the intangible grace that is a vocation; such a delicate seed needs fertile atmosphere provided by the Church's wisdom in a seminary or novitiate. These are the places where a seed of a vocation might germinate. It is unfair to expect a hardy plant to develop where proper conditions are lacking. Does one practice marksmanship in a living room or on a rifle range? Let us be logical enough, then, to send our aspirants to the proper place to

Brother Donald has been for the past three years director of vocations for the Franciscan Brothers of the Regular Third Order of the Diocese of Brooklyn, N. Y. He is an instructor of speech at St. Francis College, Brooklyn, and chairman of the department. His teaching experience includes seven years on the elementary and secondary levels and three years in college. A graduate of Fordham University, he has an M.A. in speech from New York University. He has contributed to *Catholic Business Education Review*.

In a forthcoming CE issue

Have you considered employing teacher aides in your school? What can they do for you? How can you recruit them? How will their work dovetail with that of the regular classroom teacher? You will find answers to these and other questions in Dr. Smith's article: *Teacher Aides—Answer to a Mystery*, coming soon.

test the value of their high ideals.

An Early Entrance

And, having supposed the candidate wrong, let us reverse the assumption and suppose him correct in thinking that God wants him. Would you suggest seriously that he wait; that God's judgment of readiness is not the best; that he might well put off to some later date the work God designs for him? Most spiritual writers hold that for him, too, the slogan should be "the quicker the better." An early entrance permits him to adapt himself with greater facility and less difficulty to his new mode of life. Not in the secular areas alone—language, music, arts, athletics—does an early training shape a great future. Early application pays off too in the realm of the spiritual. When a candidate is aware of his desire to consecrate himself to the service of God, he is also aware of that little postscript that says *now*. The Lord wants him now!

Waiting Can Be Fatal

To recapitulate then, let them go young! Age matters only to God; when He issues the invitation at sixteen or twenty-six, He knows what He is doing. Let us not stand in His way, or override His decisions with that innate tendency of ours to postpone. Do not add confusion to an already difficult decision by telling the candidate to "get more experience," or, "wait until you're sure." Any experience one gains outside the state for which he is called is inadequate, and one is never sure, one only hopes and prays. Waiting can be fatal, for tomorrow may be too late.

During our teaching year, then, let us be aware of the youth who sits before us—of his fears, his hopes, his needs. We who know the rewards and the joys of the religious life should offer encouragement and support to those who wish to share our happiness. We, above all, should be the last to say "Wait!"

Merry Christmas

To ALL of our SISTERS
from Maine to Hawaii . . . Alaska to Florida



With Jesus, Mary
and Joseph, may
your Christmas be
blessed.

And the New Year
filled with
Happiness.

Crestcard
COMPANY



169-173 Highland Avenue
Newark 4, New Jersey

When the Kissing Had to Stop. By Constantine FitzGibbon (W. W. Norton & Co., 1960; pages 247; price \$3.95).

When George Orwell wrote *Nineteen Eighty Four*, he predicted England under communist tyranny. In *When the Kissing Had to Stop*, Constantine FitzGibbon shows England making the fatal transition. He has done a brilliant job of dissecting the surrender and pacifist propaganda which is today injected into our thinking. He does this by vivid portraits of leading peacemongers, including unscrupulous political opportunists, misguided clergymen, unpatriotic scientists, writers and actors—most of them unaware that they are leading their country into the clutches of the Kremlin.

This is a novel which shows better than actual case histories where the communist threat to national survival is strongest—not from nuclear weapons, but from nuclear blackmail; not from Soviet guided missiles, but from Soviet-guided “peace” fronts. England is delivered to communism by English communists and communist-appeasers; just as the Reds took Czechoslovakia with Czechs, China with Chinese, and Cuba with Cubans. *When the Kissing Had to Stop* shows England, like Czechoslovakia, slipping quietly behind the iron curtain without the firing of a shot.

Shakespeare told authors to hold a mirror up to nature. Author FitzGibbon has held not only a mirror, but also an X-ray, to the hidden communist techniques for capturing a great nation from within. He skillfully portrays the dialectical mode of advance, how communists and their dupes smear patriots, undermine the national morality, paralyze the will to resist, profit from the apathy of the average citizen, and, above all, confuse the issues while the communist conspiracy gradually gains total power. As stated by one of the Reds in the novel: “Foggy minds have led them this far. Let the fog thicken. We can only gain by it. . . . Because, after all, we are the only people who know exactly what we are after.”

It is unfortunate that this excellent book is marred by a few scenes of the unnecessary “realism” that plagues modern fiction. In their craving to write “adult” literature, some writers seem unable to distinguish between “adult” and “adultery.” The author is

accurate, however, in showing that moral decay accompanies softness toward communism. While not recommended for teenagers, this book can be read with profit by those who think it can't happen here, and particularly by those who were impressed by the book or the movie called *On the Beach*.

MRS. PHYLLIS SCHLAFLY

Mealtime. By Bess V. Oerke (Chas. A. Bennett Co., Peoria, Illinois, 1960; pages 640).

No more comprehensive text on marketing, money management, meal planning and nutrition for the advanced foods student at the eleventh or twelfth grade level could be desired.

The author states as her purpose in presenting this text to help develop a creative, nutritious family program. For our young adults, who will soon assume the responsibilities of family life, this knowledge will be invaluable.

Something new? Yes. The menus and recipes in *Mealtime* are meant to excite interest, lead into sound, creative lines of endeavor, and thus contribute to basic thinking. No ordinary or basic cook-book recipes are included.

Of particular interest are Chapter 7, Food Preparation for Two or More, which emphasizes the near future; Chapter 10, Special Diets and Other Food Needs; Chapter 11, World Food Favorites from Scandinavia, Scotland, Holland, Germany, France, Armenia, Mexico, Hawaii, Japan and England.

Yet, perhaps the most important feature of this text is the organization. The fourteen chapters are arranged in five parts or units. A special Table of Contents has been made up at the beginning of each chapter.

Mealtime is certainly no text for a “snap course.” However, it is written using language at the student level. The technical language is defined and used in discussing nutrition, personality and a few other parts, and therefore provides no difficulty of interpretation.

Book Reviews

A thorough teacher with a group of interested and intelligent students will delight in using the text, *Mealtime*. A teaching Guide accompanies it.

SISTER M. CAROL, O.S.U.
Ursuline Academy, Louisville 4, Kentucky

Your Home and You. By Carlotta C. Greer and Ellen P. Gibbs (Allyn and Bacon, Inc., Boston, 1960; pages 500).

Nothing is more destructive to classroom morale than to put in the students' hands a dated book. *Your Home and You* is an up-to-date text that teachers will enjoy using with their junior high groups.

Since home and family living concerns every family member, the authors state that their text has been designed for both boys and girls.

The book is organized in five units. It can be used as a complete course text or as units adaptable to school facilities and time. Mental health, foods and nutrition, family relationships, good grooming, good buyman-ship form the subject matter of the five units.

The unit, “Living With Children” will prove especially interesting and helpful to students because so many of them are employed as baby sitters.

Today, every teen-ager selects and purchases on his own quite a bit of clothing. “Looking Your Best” treats of the important phases of consumer education for these youthful consumers.

The book is enlivened with many beautiful illustrations which definitely help to convey the message of the text.

SISTER M. CAROL, O.S.U.
Ursuline Academy, Louisville 4, Kentucky

Ticonderoga, the Story of a Fort. By Bruce Lancaster (Houghton Mifflin Company, 1959; pages 177).

Ticonderoga, the Story of a Fort, is lyrical history as told by Bruce Lancas-

ter of North Star Books. What the Pell family reconstructed in grey stone above Lake Champlain in the late nineteenth and early twentieth centuries, Mr. Lancaster has done in vibrant, substantive chapters that trace the fort site's history from Champlain to 1959.

The author, himself captivated by the fascinating days of Ticonderoga, set himself a difficult task. It is not easy to weave Huron and Algonquin skirmishes, the French and Indian War, and the American Revolution into a juvenile historical piece of 177 pages without becoming too sketchy on the one hand, or too cumbersome on the other.

Mr. Lancaster handles his problem with literary agility. Thematically, the musical falls that gave Ticonderoga its first name—Le Carillon; the sawmill which became a cosmopolitan symbol through the years; the rhythm of the seasons, bind the men and years together.

Descriptions of combat and the north country are quote-worthy. The author speaks of the "hard, thinning sun of early September" and brings in summer with, "Great trees, abristle with the harsh buds of April, wrapped themselves in a greenish mist of opening leaves as May came on."

It is striking that with his formidable amount of material, Mr. Lancaster characterizes Dieskau, Montcalm, Burgoyne, Lotbiniere and other index names to American history with vividness and a human approach.

Illustrator in historical exactitude, Victor Mays produces accurate battle scenes, maps and fort plans in blue tone.

Rating: excellent historical biography for juveniles.

SISTER MARY TIMOTHY, S.S.N.D.
St. Mary's, New England, North Dakota

Christ and Appolo; the dimensions of the literary imagination. By William F. Lynch, S.J. (Sheed & Ward, 1960; pages 267; price \$5).

Father Lynch's latest is an eminently daring book. In fact, readers familiar with *The Image Industries* which won the Thomas More medal for Catholic publishing in 1959, will wonder at the chronology of the two works. Concerned with the "flattening of sensibility" evidenced and even engendered by television, cinema, and advertising media, the earlier work is now seen as an illuminating footnote

to this scholar's larger consideration, the dimensions of the literary image, explored with determination and fervor in *Christ and Appolo*.

Blaming the univocal and equivocal imaginations for the failure of most current literature to probe the deeper levels of emotional and spiritual life, Father Lynch builds a strong case for "the definite" as the single means of advancement into true poetic (and human) freedom, and for the "analogical imagination" as the faculty capable of this forward movement.

He does not sidestep the problem of time: "We have learned from modern psychology how deep is the temptation of the human being to escape into his mind. . . . But the psychologists are now aware—as the saints always were—that this way of knowledge is really a defense against knowledge . . . and that out of such an attempt comes not knowledge, and not health, but illness. The [literary] withdrawal from the flow of time is such an escape from experience; the attempt to reject or ignore any part of the temporal movement, or to hold on too tightly to any part of it, produces not freedom and not inviolability, but a kind of slavery."

It is perhaps the greatest manifestation of this teacher's boldness, and at the same time proof of his acuteness, that he cites the Ignatian exercises as typical of the imaginative movement he is calling for: a gradual descent through the levels of the obvious finite, "the real contours of being," into the fulfillment of insight. This may also be the book's single failing from the non-believer's point of view. The willingness to begin this shuddering journey into wisdom requires the kind of courage that supernatural faith alone may be able to provide. That the Georgetown scholar recognizes this fact is shown in his surprisingly gentle handling of dramatists O'Neill and Miller and, by inference, Tennessee Williams. (He is less kind to Eliot and MacLeish.)

However, the believer can only be delighted that in an age which has named endurance, inner rebelliousness, and death on private terms as the ultimates in tragic optimism, there is at least one voice raised to echo Shakespeare's belief in the magnificence of human failure. While not an appealing phenomenon, failure at least has something homely and incredibly definite about it. And probably not

even a Sartre would contest its universality.

It is in his concluding chapters on the available dimensions of the literary image—the literal, the allegorical, the anagogical, the tropological—that Father Lynch's deliberations reach an awesome climax. That "Christic time" is the atmosphere contributive to man's advance through his own and the race's mysteries, and that the Christian literary imagination alone is truly free we have all either intuited or heard somewhere before. But in our time no one has stated these ideas so convincingly, reinforcing them with formidable scholarship as well as holy zeal. Father Lynch's daring has led him to descend unblinking into a very shadowy area of aesthetics, and our own insight is the fruit of that journey.

BARBARA NAUER FOLK
Dept. of English, St. Louis University,
St. Louis 3, Mo.

The Loveliest Flower. By Doris Burton (Academy Guild Press, Fresno, California; pages 186; price \$2.95).

When Doris Burton sought to pay tribute to all the religious Sisters of the Catholic Church in *The Loveliest Flower* she must have been perplexed to select ten from among many foundresses to typify the zeal, dedication, and sanctity of religious women. Her choice was well made and could have been based on the diversity of the objectives of these ten religious representing seven countries and dating from 1606 to the present.

In the thumbnail sketches of ten foundresses we get the facts about the family, birth, infancy, and childhood in summary. Fuller treatment is given to the religious vocation of each and to the conviction, in each case, that a special mission had been reserved by God for that individual. We see that conviction pursued until death.

A characteristic common to these ten women was the virtue of faith which they practiced to an heroic degree. Without this it would have been impossible for them to surmount the obstacles allowed to interfere with a plan which, to the individual, was inspired by God. "Take up your cross daily and follow Me" was literally accepted by these foundresses. Ill health, opposition of those in authority, persecution from those being aided, frus-

(Continued on page 335)

GO TO A CATHOLIC COLLEGE

MAJORS offered by each Catholic college or university are a prominent feature continued in this year's listing of all Catholic colleges and universities in the United States. This feature should make the list the more useful to teachers and guidance counselors in Catholic High Schools. For handy reference, the list is divided as follows: (1) universities for men; (2)

colleges for men; (3) colleges for women; (4) junior colleges for men; (5) junior colleges for women; (6) coeducational colleges and universities. Arbitrary but readily recognizable abbreviations have been used to indicate the majors (bio., chm., phy., and educ.—for biology, chemistry, physics, and education). Abbreviations are identified on this page.

District of Columbia

Georgetown University
Washington 7, D. C.
Society of Jesus

astr., bio., chm., phy., classics & philo.,
eco., Eng., gvt., h., math., mil. sci., air
sci., mod. L's., philo.
Pre-prof.: dent., law, med., nursing,
acct., fin., mgt., pub. adm., intl. aff.,
intl. trans., for. tr.

California

Loyola University of Los Angeles
Los Angeles 45, California
Society of Jesus

bio., chm., classics, eco., Eng., h.,
math., philo., phy., pol. sci., psych.,
soc., Sp. acct., gen. bus., fin., ind. rel.,
bus. educ.

University of San Diego
Alcala Park, San Diego, California
Diocese of San Diego
bus. adm., Eng., h., math., philo. Pre-
prof.: eng.

University of San Francisco
San Francisco 17, California
Society of Jesus
eco., educ., Eng., h., L., mod. l's.,
philo., pol. sci., psych., bio., chm.,
electron. phy., math., phy., bus. adm.,
for. l's., Eng., life sci. & gen. sci., phy.
& gen. sci., soc. stud.
acct., fin., ind. rel., intl. bus., mktg.,
prod. mgt., trans.

University of Santa Clara
Santa Clara, California
Society of Jesus
chm., eco., Eng., h., philo., math., phy.,
Sp., soc., bus. adm., civ. eng., el. eng.,
mech. eng., sec. educ. Pre-prof.: dent.,
eng., law, med., pharm., theol.

Connecticut

Fairfield University
Fairfield, Connecticut
Society of Jesus
acct., eco., educ., Eng., gvt., h., langs.,
math., ind. mgt., mktg., soc., bio., chm.,
phy. Pre-prof.: bus. adm., dent., educ.,
law, med.

UNIVERSITIES FOR MEN

Illinois

Loyola University of Chicago
Chicago 26, Illinois
Society of Jesus

bio., chm., cl. & mod. l's., Eng., eco.,
educ., h., math., philo., pol. sci., psych.,
soc., spch. & dr., theol., phy. Pre-prof.:
dent., el. & sec. teach. tr., law, med.
acct., eco., fin., mgt. & mktg.

Indiana

University of Notre Dame
Notre Dame, Indiana
Congregation of Holy Cross
art, classics, commun. arts, eco., educ.,
Eng., L., mod. l's., mus., philo., phys.
ed., pol. sci., rel., soc., bio., math.,
phy., chem. Pre-prof.: dent., eng., law,
pre-med., theol., commerce.

ABBREVIATIONS FOR MAJORS

Acct., accounting; adm., administration; adv.,
advertising; aeron., aeronautic; agric., agricul-
ture; anthropol., anthropology; arch., architec-
ture; astr., astronomy; bkg., banking; bio., bi-
ology; bot., botany; bus., business; cert., certifi-
cate; chm., chemistry; civ., civil; cl., classical;
com., commercial, or commerce; commun., com-
munication; comp., composition; corr., correc-
tion; distr., distribution; dr., drama, dramatics;
eco., economics; edit., editing; educ., education;
el., elementary, or electrical; electron., electronic;
Eng., English; eng., engineering; est., estate;
fashn des., fashion design; fin., finance; for.,
foreign; for. tr., foreign trade; Fr., French; geol.,
geology or geological; Ger., German; govt., gov-
ernment; Gr., Greek; guid., guidance; h., history;
hlth., health; ind., industrial; ins., insurance; intl.,
international; intl. aff., international affairs; intl. rel.,
international relations; It., Italian; jnl., journalism;
L., Latin; l's., languages; lab. tech., laboratory technology; lib., library; maint., main-
tenance; mgt., management; mktg., marketing;
math., mathematics; mech., mechanical; med.,
medicine or medical; merchdg., merchandizing;
meteorol., meteorology; mil. sci., military sci-
ences; mod. l's., modern languages; mus., music;
nat., natural; nutr., nutrition; occ., occupa-
tional; off., office; pers., personnel; pharm.,
pharmacy; philo., philosophy; phy., physics; phy. therpy.,
physical therapy; phys. ed., physical education; Pol.,
Polish; pol., political; prim., primary; prof., professional;
psych., psychology; r. & TV, radio and television; radiol.,
radiological; recds., records; rel., religion or relations;
Rus., Russian; sch., school; sci., science; sec., secondary;
secre., secretarial; soc. st., social studies; soc., sociology;
Sp., Spanish; spec., special; spch., speech; superv., supervision;
tech., technology, technical; theol., theology; therpy.,
therapy; tr., training or trade; trans., transportation; vet.,
veterinary; wrtg., writing; zool., zoology.

Massachusetts

Boston College
Chestnut Hill 67, Massachusetts
Society of Jesus

bio., chm., classics, eco., educ., Eng.,
geol., h. & gvt., math., mod. l's., philo.,
phy., psych., soc., theol. Pre-prof.:
dent., law, med., theol.
acct., eco., fin., ind. mgt., mktg., gen.
bus., fin. & bkg., distr.

Minnesota

Saint John's University
Collegeville, Minnesota
Benedictine Fathers
art., bio., chm., eco., Eng., h., math.,
mod. l's., classical l's., mus., nat. sci.,
philo., phy., pol. sci., soc. sci., soc.,
theol. Pre-prof.: arch., dent., forestry,
eng., law, med., pharm., theol.

New Jersey

Seton Hall University
South Orange, New Jersey
Diocesan Clergy
bio., chm., classic l's., Eng., mod. l's.,
math., philo., phy., psych., soc. sci.,
Pre-prof.: dent., eng., law, med., theol.
acct., eco., fin., mgt., mktg.
el. educ., sec. ed., adm. & superv.,
health & phys. ed., gen. prof. educ.,
educ. for handicapt, personnel and
guidance. Prof.: teachr. prep., sch.
adm., pers. & guid., educ. for handi-
capt.

New York

Fordham University
Fordham, New York 58,
New York
Society of Jesus
acct., Am. civilization, anthropol., bio.,
commun. arts., eco., el. educ., hist. &
philo. educ., rel. educ., sec. educ.,
educ. adm., educ. psych., Eng., fin.,
Fr., gen. sci., Ger., govt., h., inter-Am.
rel. & cult., It., jnl., L. & Gr., mgt.,
mktg., math., phy., philo., pol. sci.,
psych., Rus., soc. st., soc., Sp. spch.
Pre-prof.: dent., law, med.
Prof.: educ., law, pharm., soc. serv.

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Graduate Courses leading to M.S. in Education, M.S. in Nursing Education, Ph.D. (Education) and ED.D.

SCHOOL OF COMMERCE—Undergraduate Division—Day and evening courses in Accounting, Business Law, Economics, Management, Industrial Relations and Marketing. Also Liberal Arts required for B.B.A. Prepares students for C.P.A. examination.

BROOKLYN CENTER

96 Schermerhorn Street
Brooklyn 1, New York

COLLEGE OF LIBERAL ARTS AND SCIENCES—
University College. Undergraduate preparation for professional training. Grants B.A. and B.S. Degree.

SCHOOL OF EDUCATION—(Brooklyn Division). Undergraduate Courses in Elementary and Secondary Education and Nursing Education leading to B.S. in Education and B.S. in Nursing.

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required for B.B.A. Prepares students for C.P.A. examination.

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SCHOOL OF LAW. Approved by the American Bar Association and member of Association of American Law Schools. Three year day course and four year evening course leading to LL.B. Address inquiries to Secretary, School of Law, 96 Schermerhorn St., Brooklyn 1, N. Y.

FOR INFORMATION: Registrar, St. John's University, Jamaica 32, N. Y., Jamaica 6-3700

Saint John's University

Jamaica, New York
Vincentian Fathers
bio., chm., Eng., lang., h., soc. sci.,
math., phy., philo., psych., theol.,
spch., teaching nursing, Lat. Am. stud.
Pre-prof.: dent., eng., law, med., theol.
acct., eco., gen. bus., ind. rel., mgt.,
mktg.
Pharm., educ., Lib. ed.

See display on preceding page

Niagara University

Niagara University P. O.,
New York
Vincentian Fathers
Chm., Eng., classic l's., mod. l's., h.,
math., soc. stud., soc., nat. sci. Pre-
prof.: dent., eng., law, med., theol.,
cert. pub. acct.
acct., adv., bkg., bus. law, eco., fin.,
mgt., mktg., salesmanship
classic l's., Eng., Fr., Ger., h., L.,
math., soc., soc. stud., Sp., chm., nat.
sci. Prof.: sec. sch. tchg.

Saint Bonaventure University

St. Bonaventure, New York
Franciscan Fathers
Eng., classic l's., jnlm., mod. l's., philo.,
h., soc., soc. stud., psych., bio., chem.,
phy., math., gen. sci. Pre-prof.: dent.,
eng., law, med., theol.
acct., bus. adm., fin., eco.
edu. guid., educ. adm., educ. personnel,
educ. superv., phys. ed., pre-vet.

Ohio

John Carroll University

Cleveland 18, Ohio
Society of Jesus
arts, sci., humanities, bus. adm. Pre-
prof.: dent., eng., law, med., theol.
Prof.: sec. teachr. tr., bus. adm., eco.,
govt. adm.
acct., bkg. & fin., mktg., ind. rel.,
transp., eco., govt. adm.

Xavier University

Cincinnati 7, Ohio
Society of Jesus
acct., bio., bus. adm., chem., classic
l's., eco., educ., Eng., h., pol. sci.,
math., mod. l's., philo., psych., phy.
Pre-prof.: dent., eng., law, med.

Pennsylvania

University of Scranton

Scranton, Pennsylvania
Society of Jesus
bio., chm., classics, Eng., eco., h. pol.
sci., soc., el. & sec. educ., psych., math.,
phy., electronics, pre-eng., acct., bus.
mgt., bus. statistics. Pre-prof.: dent.,
eng., law, med., theol.

Villanova University

Villanova, Pennsylvania
Augustinian Fathers
bio., chm., Eng., h., soc. stud., math.,
phy., psych., pol. sci., geol., lang.,
philo., eng., educ., nursing. Pre-prof.:
dent., law, theol., med.
acct., fin., ind. adm., mktg., pre-law

Texas

Saint Mary's University of San Antonio

San Antonio 7, Texas
Society of Mary
acct., biol., chm., eco., Eng., fin., gvt.,
h., intl. rel., mktg., math., mus. educ.,
phys. ed., philo., phy., psych., soc.,
Sp., spch. Pre-prof.: dent., eng., law,
med., theol.

Seattle University

Seattle, Washington
Society of Jesus
lib. arts, sci., acct., mktg., gen. com.,
for. trade, ind. rel., pers. mgt., off.
mgt., educ., sch. guid., counsel, fin. &
bkg., ins. & real est., chm. eng., civ.
eng., el. eng., mech. eng., Sister forma-
tion, nursing

COLLEGES for MEN

Alabama

Saint Bernard College

St. Bernard, Alabama
Benedictine Fathers
acct., bio., chm., h., philo., educ. Pre-
prof.: argic., dent., eng., law, med.
theol.

California

Saint Mary's College

St. Mary's College, California
Brothers of the Christian Schools
art., bio., chm., eco., educ., Eng., Fr.,
L., Sp., h., math., philo., pol. sci.,
psych., phy. Pre-prof.: dent., med.,
theol.

University of San Diego

Alcala Park, San Diego, California
Diocese of San Diego
bus. adm., Eng., h., math., philo. Pre-
prof.: law

Colorado

Regis College

Denver 11, Colorado
Society of Jesus
acct., bio., chm., bus. adm., eco., Eng.,
h., math., philo., nat. sci., soc., soc. sci.
Pre-prof.: dent., eng., law, med.

Illinois

Saint Procopius College

Lisle, Illinois
Benedictine Fathers
bio., chm., eco., educ., Eng., lit., Gr.,
L., h., math., philo., phy., soc. sci., soc.,
pol. sci. Pre-prof.: dent., eng., law,
med., theol., vet., teach. trg.

Indiana

Saint Joseph's College

Rensselaer, Indiana
Society of the Precious Blood
bio., chm., eco., educ., Eng., geol., h.,
jrlm., math., philo., pol. sci., soc., acct.,
bus. adm., phys. ed.

Iowa

Loras College

Dubuque, Iowa
Archdiocese of Dubuque
educ., philo., lang., lit. & spch., psych.,
phy. sci., soc. sci., fine arts, phys. ed.,
rel. Pre-prof.: dent., eng., law, med.,
theol., sec. educ. cert.

Kansas

Saint Benedict's College

Atchison, Kansas
Benedictine Fathers
classics, eco., Eng., Ger., h., math.,
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Lourdes

arts, acct., bot., sci., eco., el. educ., foods & nutr., lib. sci., med. tech., pol. sci., psych., soc., spch., dr., zool. Pre-prof.: law, med.

See display on page 325

Missouri

Fontbonne College

St. Louis 5, Missouri
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Carondelet

math., bio., chm., eco., h., psych., soc., art, Eng., L., Fr., applied mus., spch., phys. ed., home eco., dietetics, bus., bus. adm., educ., mus. ed.

Maryville College of the Sacred Heart

St. Louis 18, Missouri
Religious of the Sacred Heart

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College of Saint Teresa

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Carondelet

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College of Saint Elizabeth

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College of Mount Saint Vincent

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Sisters of Charity

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College of New Rochelle

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Ger., Sp., h., math., phys., psych., soc.,
spch.

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Carondelet

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educ., Eng., Fr., Ger., L., h., math.,
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prof.: law, med., soc. wk.

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Rus., Sp., Am. h., L., math., mus.
theory, mus. h., mus. educ., philo., gvt.,
art educ., pract. art, Greg. ch., lit. mus.,
voice, piano, harp, cello, violin. Pre-
prof.: dent., law, med.

See display on page 324

Marymount College

City Campus, 221 East 71 Street,
New York 21, N. Y.

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Mary

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Eng., Fr., Sp., Ger., It., gvt., h., math.,
mus., psych., soc., home eco.

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mus., philo., psych., soc. Pre-prof.: law,
med.

Molloy College for Women

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math.

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bus. educ., mus., nursing, soc., spch.
corr. Pre-prof.: dent., law, med., soc.
wk.

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math., pol. sci., psych., soc. sci., spch.
Pre-prof.: law, med.

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x-ray tech., mod. l's. (Fr., Sp., Ger.),
mus., soc., soc. stud., secr. sci., psych.

Saint Joseph's College for Women

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h., math., mod. l's., psych., soc. sci.,
spch., bio., chm. Pre-prof.: med., nurs-
ing

See display on this page

D'Youville College

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mod. recds. lib. sci., nursing, med. tech.,
med. secr. sci., Pre-prof.: med.

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liberal arts

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phys. ed., bus. educ., lib. sci., med.
tech., nursing, dietetics, mus., spch.,
home eco.

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eco., math., mus., nursing, soc. Pre-
prof.: law, med.

See display on next page

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nursing educ., med. tech.

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Pennsylvania

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Fr., Ger., Sp., L. fashn. des., h., math.,
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spch. Pre-prof.: law, med.

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educ., secr. sci. Pre-prof.: law, med.

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Philadelphia, Pa.
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Nazareth

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Eng., Fr., Sp., h., math., mus., psych.

See display on this page

Immaculata College

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of Mary

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el. educ., sec. educ., mus. educ., Eng.,
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Pre-prof.: law, med.

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sci., psych., secr. sci., soc. stud., diete-
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home eco. Pre-prof.: law, med.

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h., home eco., math., soc., soc. sci.,
nursing, med. tech.

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educ., Eng., h., home eco., mus., sci.,
soc. sci., med. Tech.

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Siena College

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sci., soc. sci.

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math., mus., sci., nursing

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Sp., h., math., mus., med. tech., nurs-
ing, secr. sci., soc. sci.

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h., mod. l's., math., mus., med. tech.,
soc.

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eco., mus., soc.

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Eng., h., home eco., math., med. tech.,
mus., nursing, philo., soc., spch.

Cardinal Stritch College

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art, bio., chm., educ., Eng., Fr., Sp.,
L., h., home eco., math., mus., soc.

Edgewood College of the Sacred Heart

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Sisters of St. Dominic
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L., h., math., bus. educ.

Mount Mary College

Milwaukee 10, Wisconsin
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& prim. educ., el. educ., sec. educ.,
Eng., Fr., Ger., Sp., L., h., home eco.,
math., mus., med. tech., occup.
therapy, secr. sci., soc., spch. & dr.,
philo., rel. Pre-prof.: law, med.

Viterbo College

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eco., L., med. tech., mus., soc.

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law, med., theol.

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sci.

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gregation of O. L. of Lourdes

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Society of Jesus

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Society of Jesus

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Chaminade College

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Society of Mary (Marianists)

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Congregation of Holy Cross
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math., med. tech. Pre-prof.: dent., eng.,
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philo., sci. Pre-prof.: dent., med., theol.

See display on this page

Michigan

Aquinas College

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Eng., Fr., Ger., Sp., L., h., math., mus.,
philo., psych., soc. Pre-prof.: dent.,
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h., philo., pol. sci., psych., soc., bio.,
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acct., for. tr., mktg., fin., ind. mgt., gen.
bus., pub. adm., bus. educ. Pre-prof.:
dent., law

Missouri

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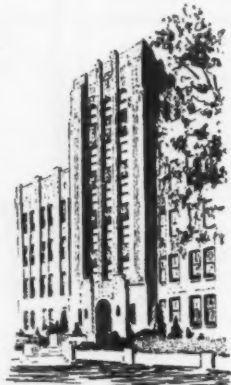
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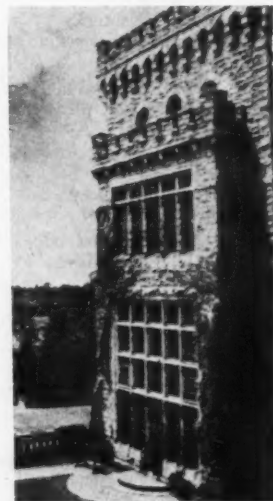
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A Record of Progress

elementary schools high schools

Because this year, as in previous years, Catholic Schools are pressurized by increasing enrollments and because the Catholic school construction picture is a constantly expanding one, Catholic Building and Maintenance's research department has gathered together figures and forecasts from a number of sources to put together a comprehensive report on the status of the Catholic schools today, their number, their cost, their yearly expenditures to be published in the November-December issue. In four full pages, completely illustrated with large graphs and charts, this report presents in a concise form the record of progress of the Catholic school system from that first school in Emmitsburg in the early 1800's until today. This is an invaluable report, one you will want to have on file and perhaps obtain additional copies for distribution to those who should know just how, what, why and where the Catholic School system stands today.

Your school, convent, or rectory copy of Nov.-Dec. issue should reach you shortly.

In addition to the above, the November-December issue will contain such other outstanding features as:

- Addition to King's College
- St. Mary's Hospital Nursing School
- A Special section on Floor Maintenance
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News of School Supplies and Equipment

Transistor Analyzer to Aid Physics Student

So that students may understand the characteristics and functions of transistors in connection with their electronic studies, Central Scientific Co. has introduced a new open-circuit transistor analyzer panel for demonstration purposes.

Components are mounted on a clear Lucite plate $\frac{1}{16}$ " thick and measuring 9" by 11 $\frac{1}{4}$ ". Resting on insulated legs it can be elevated to convenient height.



Mounted on the plate are binding posts, resistances, capacitances, integrated flexible leads, and printed circuitry. Any general purpose transistor, such as the PNP-type, may be used with the analyzer.

Three basic transistor configurations can be graphically demonstrated with this instrument: the common emitter, the common base, and the common collector. It may also be used for simple circuit experiments and plotting response curves.

This No. 80390 weighs 1 $\frac{1}{4}$ lbs and is priced at \$37.50. Cenco also offers a group of transistor analyzer accessories, including meters, meter supports, vacuum volt-ohmmeters, audio oscillators, headphones, batteries, connectors and clips.

For more information, write to Central Scientific Co., 100 Irving Park Road, Chicago, Ill. **SS&E 18**

Mobile Demonstrator

The Mobile Demonstrator is an all-purpose, movable demonstrator, display, and visual projection unit. This easy-to-use teachers' aid was designed for use in all classrooms and for all subjects.

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An ingenious arrangement of mirrors and prisms permit a projector mounted inside the cabinet to be used for rear

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The loudspeaker would be an accessory here shown in use as an external speaker for a tape recorder or for a sound motion picture projector. Thus sound wave and vibration experiments may be dramatically presented by plugging a microphone into the amplifier unit.

For additional information write to Desks of America, Inc., Bridgeport 6, Conn. **SS&E 19**



AUDIO VISUAL EDUCATION

THE CATHOLIC EDUCATOR is the official publication of the Catholic Audio-Visual Educators Association

How A-V Aids Make Teaching and Learning Easier*

By Sister M. Emmanuel, C.S.J.

As we know, in order for learning to be lasting, the learner must look upon what he learns as important; he must also "see" what he is learning, and he must be given opportunities for using what has been learned. An illustration may be apropos to point up the abstract statements just made.

Tools to Make Thoughts Tangible

A few years ago as I was enrolling a nine-year old girl, she turned to her mother who had been one of my students when she was the same age. "Mommy, is this the teacher who took you on ocean trips?" she asked.

When I looked up questioningly the mother said, "Do you remember the cigar box suitcases we made in geography class? Each time we studied a new place you allowed us so much money and we packed our bags, with the aid of a scissors, from the mail order catalogs." She stopped to smile at her daughter. "The day our class planned the trip to the Congo I was absent, and next day I brought my suitcase loaded with the woolens we had used in the Arctic. Do you remember?"

Remembering is a factor we work hard to attain. Any tool which makes a thought tangible as well as emotionally appealing is valuable in the eyes of a teacher. Each of us has not only pet teaching "gimmicks," but also our own well-tried ways of using them. If it is the very young we teach there will be colored beads and sticks, clay and parquetry, counting blocks,

an abacus, and a flannel graph, besides other common, but educationally significant objects which ingenuity has discovered. There will be a Friendly Corner in the classroom where posters, pictures, and well illustrated books provide an atmosphere that encourages speaking, listening, and creativity.

As the child grows older his classroom world will hold globes, flat and three-dimensional maps, (both school and factory made), magnetic boards, tangible sets for visualizing shapes, spaces, measurements, and fractions, as well as a variety of material to be used in constructing pupil-created visual aids. The teacher finds it easiest to teach when the most suitable tools are available, but the closer the tool brings the class to actual daily living experiences, the more likely will the teacher achieve specific teaching goals.

Fraction Parties

Some of these devices may be very simple. I used modeling clay for "pies" when introducing fractions until the day the class clown gave me a better idea. I had asked which he preferred, one fourth or one eighth of one of the pies. He responded in a ridiculously solemn voice: "I don't believe I care for either one, thank you. I'm not very hungry right now." Today when we need to acquire a beginning understanding of fractions, we bring cookies and cake supplied by willing mothers, some of them participants of earlier "Fraction Parties."

Field trips and guest speakers bring the working world into the classroom and provide real life information. Exhibits, project work, dramatizations, puppetry, and the construction of working models and dioramas vitalize the content-subjects and challenge the awakening powers of mind and body. Many of the above mentioned activities also offer motivation for better work in the language arts through need that



Sister M. Emmanuel, C.S.J., is teacher of intermediate grades at St. George Consolidated Public School, Bourbonnais, Illinois. A graduate of Marymount College, Salina, Kansas, Sister has been a teacher of intermediate grades in Kansas, Nebraska, and Illinois for more than twenty-five years.

* This article tied for third place in an Audio-Visual essay contest conducted this past Spring by Viewlex, Inc. The first half appeared in the November issue.

The Catholic Review
Baltimore, Md.

Pope Views Film Version Of Baltimore Catechism

Denver Catholic Register

Denver, Colo.

CASTELGANDOLFO--N
Pope John has praised a so
and-color filmstrip series o
Baltimore Catechism.

The Pope spent half an
in audience with Bishop
P. Greco of Alexandria
and other supporters
catechism, produced
John's University in Ne

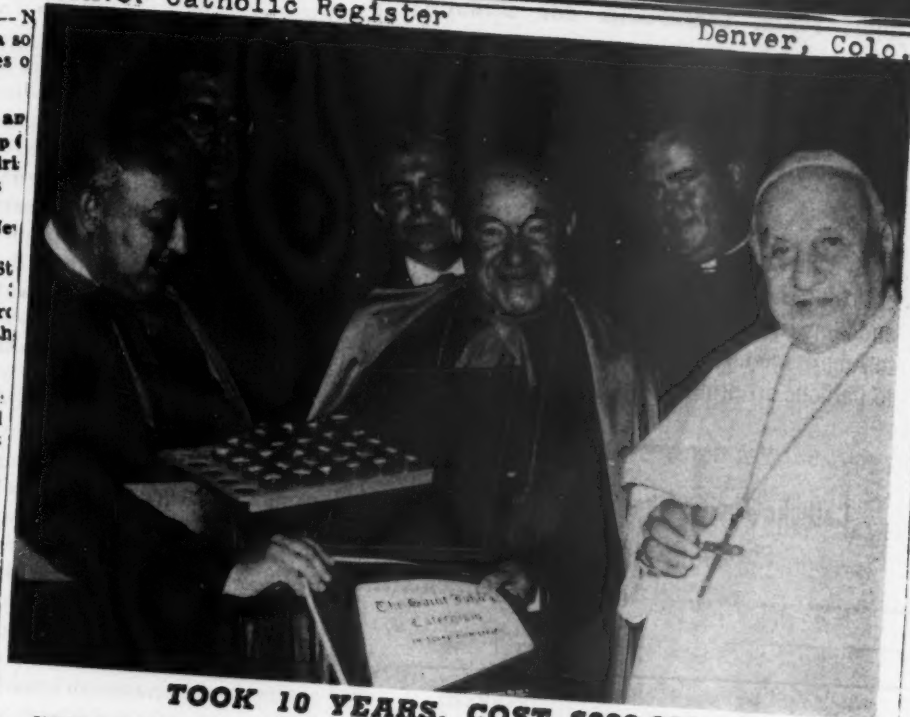
The project, called St
catechism, consists of
strips and 31 recor
ering all contents of th
more Catechism.

THE PROJECT tool
to complete and co
\$300,000.

Bishop Greco pres
John with a complet
catechism and at e
request projected po
series at the Pop
residence.

The Pope hailed th
catechism and
asked to see how
portrayed in the fil

The sound and fil
chism represents th
the entire Baltimor
has been present
way. More than
catechisms are p
in American C
and in other in



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WHEN POPE JOHN XXIII received a
complete set of the St. John University
(Brooklyn) sound-and-filmstrip catechism, he im
mediately viewed a portion in his summer resi
dence at Castelgandolfo. Placing the teaching of
catechism among the Church's grante respon
sibilities, the Pontiff --

Boston, Mass.

sionary posts. It is being translated in an official
version in Spanish and French.

Bishop Charles Greco of Alexandria, La.,
chairman of the U.S. Episcopal Committee of the
CCD, presented the set to the Pope. Present at
the audience, from the left, were Monsignor
Charles Walsh, CCD director in the New York
Archdiocese who presented the Pope with rec
ords of the catechism set to music; Father David
J. Coffey, CCD director in the Providence, R.I.,
Diocese; Declan McMullen, president of Brian
Press, which produced the catechism; Bishop
Greco; Father John P. Breheny, principal of
Cardinal Spellman High School, New York; and
Pope John.

The Pilot

U.S. Produced

Pope Praises Filmstrip On Baltimore Catechism

CASTELGANDOLFO, Italy, Aug. 22--(NC)--
Pope John XXIII has praised a sound-and-color film-
strip series of the Baltimore Catechism.

The Pope spent half an hour
in special audience with Bishop
Charles P. Greco of Alexandria,
La., chairman of the U.S. Bish-
ops' Committee for the Confrat-
ernity of Christian Doctrine,
other supporters of the

Among those present at the
audience were Magr. Charles
M. Walsh, director of the Con-
fraternity of Christian Doctrine
of the New York archdiocese,
who also presented the pontiff
two albums of records of the
set to popular music.

St. John's Catechism

Written and produced by
St. John's University
Jamaica 32, N. Y.



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46 Dept. C-ED

arises for outlining plans and procedures, reading basic and resource material, writing letters, skits and summaries, as well as practice in situations calling for the use of arithmetic and a knowledge of social customs.

Begrudge Time Given to Science?

There are those today who begrudge the time given to science, especially in our elementary schools. The cry: "Teach the three R's," is a valid one. But to let a child live unconscious of the scientific world which is so much about him is impossible; to let him live uncomprehending is to let him live less fully than is expedient and to waste opportunities for developing mental discipline and the ability to "objectivize," skills which carry over into other fields of knowledge and reasoning. Exploration of a scientific principle underlying one of the wonders of our century brings with it an increased interest that can best be satisfied through reading which is the foundation of studentship. The same may be said for any worthwhile project or exhibit. Never must our audio-visual set-up be looked upon as a substitute for real study, but rather as an aid, and a powerful one, capable of creating occasions for the student to envision more readily what has been learned, and to realize personally the level of achievement that has been attained, not to mention the accompanying development of sensory, kinesthetic, reasoning and reading-vocabulary powers.

There are other important effects, too, resulting from student-created visual aids, whether they are the product of individual research or group activity, which for the teacher mean "easier" reaching of educational goals. Opportunities are offered for student-leadership and for acting in real life situations that call for living and working together. For pupils limited in scholastic ability there are chances for earning the recognition of their careers through creative, utilitarian contributions. Since all these A-V created set-ups make it easier for a teacher to lead students into a sturdier path of healthful emotional living, the value of such aids looms large for those who are concerned with the socio-emotional development of the individual student.

Eyes Light Up with Comprehension

Years ago I heard a wise old instructor tell young practice teachers: "If you don't like to explain things, then you are preparing for the wrong job." Truly, there is no greater joy for the teacher than that of seeing students' eyes light up with comprehension or appreciation as some new thought joins with ideas already in the mind. It was the joy my mother must have known as she looked at her students across the smoky dusk of a classroom where a magic lantern spread its rays, as it is the joy of teachers today who use the filmstrip projector as a part of their introductory, explanatory, and culminating procedure.

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augments rather than diminishes the varied interests of a class. Books, containing as they do, the generalizations of the ages, are our most honored helpers, but it is not merely generalizations that we wish to offer our students, but the opportunity for learning how to generalize, an ability necessary for intelligent reading and study. For the development of this power, teachers who have used the filmstrip projector look upon it as one of their most important aids.

Filmstrip Projector Used as Frequently and Casually as a Globe

Just as there is necessity for studying a text in relation to the needs of individual students, so there must be knowledge of a filmstrip and its possibilities for enriching those for whom it is intended. But well-planned strips are developed by specialists with an eye to fullest teaching with a minimum of preparation and presentation time, factors teachers recognize approvingly. Not that they look upon the filmstrip merely as a furnisher of facts. At audio-visual round tables in the past few years, discussions have pointed up the fact that teachers consider the filmstrip projector important enough to be used as frequently and as casually as they use a globe, an abacus, or an encyclopedia. Some of their reasons for believing this stem from the fact that teacher-goals are more easily attained because of the discussion, study, and research the right use of this tool stimulates. It is also conceded that filmstrips, with their step by step exposition, provide the materials good teachers would create themselves if time and materials were not wanting. Teachers realize that through the use of the filmstrip projector they profit from the pooled experiences of our best educators at every level, who, working with experts in the fields of illustration and projection, develop material that is challenging to the gifted student, yet always provides "food for thought" for the less intellectual. They also appreciate the fact that whether a filmstrip is accompanied by the voice of the teacher, or the recorded voice of a trained narrator, the mutual viewing of the film and its subsequent group study are shared experiences which usually heighten the impression received, thus making for easier and more permanent retention of learning.

Easily Assimilated if Presented Graphically

Teachers who have seen filmstrips put living attributes into such words as "judicial," "gerund," "homonym," and "ionization," understand what is meant when another teacher says that the filmstrip projector is a "metaphor machine." The working word, whether it is related to the study of the equilibrium of physical forces, or the function of a governmental agency, is more easily assimilated if its operation is presented graphically. Filmstrips, while not animated, are so constructed that they suggest vividly the movement or action proper to their object.

Attracts Attention of Less Alert Learner

Well-edited filmstrips develop "readiness" for all primary subjects. Many of the content-subject films at this level, while being of special interest to the group for which they were made, because of the controlled vocabulary of the captions, are splendid for use as remedial reading in the intermediate grades. I have known retarded readers whose reading power and speed improved because of a regular viewing of interesting filmstrips. There is something about the projecting of pictures on a screen that attracts the attention of the less alert learner. Presented as a part of a page in a book, the caption on a frame might have received only an unthinking stare, but in the light of the projector, it calls forth a response in the mind of even a slower student, thus effecting a gradual improvement in attitude which shows itself in new interest and ability for the comprehension of the printed page.

Social science will always be remote in time and place for some of our students, but filmstrips can help to bridge the gaps, for learning is emotional as well as intellectual, and the projector does have an appeal. The comment of an eleven-year old girl recently to the question: "Why do you like or dislike social studies?" may explain what is meant here. "I like social studies for the stories about people," she wrote, "but I dislike it because I don't care a bit about how much taxes were paid by somebody who has been dead for two hundred years. I can't get excited either about how many inches rainfall there are in a country I've never seen except through pictures in a book."

Knowledge and understanding of her interdependence in the socio-economic order with the "people" she finds interesting, and her appreciation of the heritage that is hers because of all that has been before, will reach this girl and her classmates progressively as they mature, but the visualization and easy mental capture of it will be better attained through graphically developed films.

Filmstrip Pre-Viewer in Student Hands

So far the filmstrip projector has been considered only as a teacher-operated tool. Its uses as a student-aid are also important. Gifted students, working independently, or in groups on a panel, learn much more than facts when preparing a filmstrip for presentation before a civics or science club. But there are even more worthwhile benefits derived for the individual student. By using a pre-viewer, an instrument first developed for busy teachers, but now employed regularly much as a micro-film projector of the university library is used by research students, even young children of average ability find an easy, ready aid for studying a special phase of science, history, or geography. Absentee and transfer students who show gaps in learning that need to be filled, especially if those gaps are the result of lack of basic concepts of the subject, profit from the use of a pre-viewer, as do students preparing for

scholarship examinations when there is a subject in which review of background or fundamentals is needed.

Students today use the pre-viewer in correlation with the encyclopedia to find answers to questions which some years ago would have been too difficult for them because of the lack of clarity and "down-to-earthness" of the material available. An ordinary example comes to mind.

How Silver Got on His Mother's Spoons

Bill was a ten-year old, of average mental ability with an average ten-year old's inquiring mind. The time of which I write he was wondering how the silver got on his mother's spoons. His fourth grade science text did not mention silver-plating, and the encyclopedia information, because of unfamiliar terms, was only half a help. But when he finished studying a filmstrip on electrolysis, Bill told his teacher: "Pretty slick! Just an electric current splitting up the silver compound, and bingo, the spoon gets its silver." He held up a beginning book on electricity. "I'm reading this so I can find out about 'cathodes.' I've a hunch I don't see it all yet." There was a splendid film available which would have told him graphically and quickly what he wanted to know, but it was suggested to him only after he had reported favorably on his reading of the book.

Children remember much better the facts that they have learned with a filmstrip to supplement the basic material. It is not unusual for a student to tell the teacher of a filmstrip an older brother or sister has suggested. Even parents appreciate what the filmstrip projector is doing in the classroom. I found this out several years ago by inviting mothers, one or two at a time to visit classes in which filmstrips were shown. "If only we could have had such interesting teaching aids," was a common remark. "How glad I am that our children have a chance to see as well as hear and read what they are being taught," was another. From such introduction to the usefulness of this A-V tool, adults have discovered their own uses for such an aid in study clubs, and garden clubs, (with the slide attachment) and for projection by volunteer workers in children's wards of city hospitals and with teen-agers in state correctional institutions.

Each Tool Has Own Advantages

Each audio-visual tool has its own special advantages. In one twenty-minute presentation, a teacher can bring to a group, through the medium of light directed through a moving film and lens upon a screen, the results of weeks of study and skilled planning on the part of educators and technicians. Maps, graphs, charts and machines take on real meaning through the visualized action that animation furnishes.

The modern educational "movie" is a facile instrument for relating learning to life. Through it my students and I have seemed to break the bonds of space.

We have worn the seven league boots of the fairy tale and traveled to Palomar to gaze at Saturn's rings. We have waded in ocean surf as we listened to the far off boom on Hatteras, and climbed the Himalayas to scan those lonely citadels of the sky. We have trudged across the frozen tundra, heard the buzz of sand-laden winds on the Sahara and squirmed our way through the steaming Amazon forest to look in the face of a boa.

Often we have put on the imaginative cloak of invisibility to peer at miniature worlds of nature at work in hives and hills, or to watch every sort of bird and beast feeding its young. We have poked our noses into "mock-ups" and engines, and stood beside scientists observing experiments which thirty years ago were carried on behind doors which would have been closed to many of us.

Through the help of educational motion pictures we have visited many of the major industries of the world, exploring deep in quarries and mines, and fishing for salmon in the Pacific, and for cod off Labrador. The groan of a Sequoia giant as it fell has reached our ears, as has the whisper of its fellow trees as the wind sang its requiem. Dams and skyscrapers have grown tall across spans of space as we watched. Seeing these happenings which were uncommon in our lives, they have become almost as real as the farms and factories which we know so well.

Children of today, film-led, and teacher-guided, have explored the whirling worlds of atoms and galaxies. They have climbed above the clouds to learn what makes the rain and thunder, and dropped into the depths of the sea to study life as it passes before the prisms window of a probing bathysphere.

Terms connected with international relations are less obscure since we have seen for ourselves that other peoples of the world are one with us in all essential human endowments. "Transportation," "business," and "commerce" are live words in youthful vocabularies for those who have watched loading derricks reach down into dark hulls of ships at busy cargo wharves around the world.

Not only has space yielded to our claim, but time as well; because of films, Marathon and Lepanto are as real as Normandy and Iwo Jima. The exploration of every land has found some of our students there, if they wished to go. Often the past and present have been compressed in such a way that events as separated in time as Noah's Ark and the atomic-powered Nautilus threading its way among the ice caverns of the Arctic have become the reasonable subjects of one entrancing, time-embracing film, to teach us not only the physical progression of plant and animal life through the ages, but the cultural and economic development of man as well. Through film, our attention has been alerted to the geophysical, as seasons and millenniums have unfolded their secrets in every hemisphere since time began. Having seen all this has not dimmed the printed page for us; rather, the light of

the projector has illuminated the written word with understanding, so that, as our minds matured, books have become one of our most treasured possessions.

There are audio-visual aids today whose purpose is such that only the teacher understands their true value at the time of showing. The educator at all levels is sometimes called upon to be part-time parent, physician, psychologist, and moral advisor. Such a one is grateful for the growing wealth of films which helps make it easier to serve unobtrusively in these important phases of human need. Church schools and Sunday schools have also recognized the value of the audio-visual for presenting abstract, spiritual, moral, and ethical truths in a more concrete, appealing manner.

More Tools Do Not Minimize Duty

A film will never substitute for a teacher, and increased tools do not minimize duty. There will always be place in the classroom for the teacher and a text book. But audio-visual aids, wisely chosen, will enrich school-life experiences. A trained teacher leads students to realize cause-and-effect relationships, to envision similes and metaphors of literature, and to create within the mind the necessary imagery of distant people, places and problems, but the task involved in such a responsibility is made easier by the aids we have been considering.

One who writes always keeps in mind two things: purpose and reader. My purpose in writing has been to speak for the many teachers who lack time to record their own findings and conclusions as to the worth of an integrated audio-visual program of education. This article has no bibliography; no books were used in writing it. A teacher who has spent a quarter-century doing that which was enjoyed most needs nothing more than mind and memory to write of what has been valuable. Though most of my teacher-hours have been lived in the wonderful world of the intermediate grade classroom, I have been privileged to work closely with teachers of every level. A common sharing of plans, problems, and pleasures, has brought with it the realization of what A-V tools has meant to them.

My reader? No, it is not the judges, nor the sponsors who have done education a service by inaugurating this contest. Neither judges nor sponsors will learn anything new from reading what is written here. I write for those of good faith, within the profession and its edge, who look upon audio-visual aids as "frills and fads" which detract from the achievement of the basic aims of education. I write for the administrator, the parent, or the taxpayer who, because the occasions for observing the use of such tools has been limited or unfortunate, looks upon them as mere educational entertainment, or gadgets employing the kinesthetic, sensory, imaginative, or emotional, in ways which the student might well do without.

Often the word "today" has come into this paper. As a teacher I am even more conscious of "tomorrow."



choose your films

EVALUATES Audio-Visual Materials

The Ten Commandments

The Ten Commandments is a set of ten filmstrips in color and five ten inch long play disc recordings. The filmstrips average 30 frames and were produced in Spain by Producciones Ancora. The records are double-faced, each 15 minute side accompanying one filmstrip. They were made in Wren studios in Minneapolis and pressed by RCA. The complete set is \$97.50. For more information write to the distributor, Catechetical Guild, 26 Summitt Ave., St. Paul 2, Minnesota.

Supplementary material for the teacher is carried on each cardboard record sleeve. A summary for each filmstrip frame is printed on the sleeve identified by number. Also there are approximately eight supplementary notes and questions for discussion. The many biblical references (over 100) are printed on the record sleeve so that students may look them up in advance

and read them in class while the filmstrip is being reviewed, should the teacher adopt that procedure. Finally, each sleeve has on both sides an illustration in black and white reproduced from the filmstrip it accompanies. The teaching material is keyed to the middle and higher grades.

Units 1-4

Description. Unit 1. *Introduction to the Ten Commandments.* God created the universe and everything in nature develops according to His design. Man must make proper use of everything God has created, and must obey the natural and divine law. The natural law is found in man's conscience but because of original sin he is subject to error. God gave man the Ten Commandments which tell him his duty to God, to himself and to his neighbor. Obeying God brings man to heaven; refusal

brings him to hell. An examination of conscience, sorrow for sin, reception of penance and Holy Communion will enable us to follow Christ so as to gain eternal life.

Unit 2. *The First Commandment.* The uncreated God must be adored by His creatures. At Mass we give ourselves to God and make a free-will offering of some of our earthly goods to His Church. Our Blessed Lady and the saints are venerated through pious use of the rosary, scapulars, medals, and relics. Attachment to creatures or money is modern idolatry. God is not honored by those who believe in fortune tellers, spiritualism, or good luck charms. Other sins against this commandment are sacrilege and despair. Bad reading can harm faith. If we love God we shall join the angels in praising Him.

Unit 3. *The Second Commandment.* There are various kinds of prayer to praise God's holy name, the Mass being the perfect prayer of praise. Gabriel announced Jesus' name; when others curse we should praise His name. We should honor what is dedicated to God. The "Our Father" begins by asking that God's name be made holy. Christ's name was exalted on the cross. There are some instances when oaths are permitted; at other times they are sinful. Vows are solemn promises made to God; they must be kept. Lastly there is depicted some ways in which the commandment is broken; some ways by which it is honored.

Unit 4. *The Third Commandment.* The Jewish people devoted the Sabbath to God in memory of the Creation account of the seventh day of rest. The Christian Sabbath is Sunday because of Easter and Pentecost. There is the obligation of attending Mass on Sunday. Occasions arise when a person is excused from Mass. The Sunday rest revives spiritual vigor and restores physical energy. Recreation is permitted if it does not interfere with the duty

CAVE Evaluating Committees

The several evaluating committees and their membership as set up by the Catholic Audio-Visual Educators Association are as follows:

General Chairman: Rev. Michael F. Mullen, C.M.

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Sister Julia Bertrand, M.M.

of divine worship. During the week we sanctify our work by doing it for God's glory; on Sunday we honor Him by resting our body from its usual labors. There are some instances when work is permitted.

Analysis. The first four filmstrips are done in excellent and brilliant color. They are most attractive and eye-catching. The records that accompany the filmstrips are also extremely well done; the voice is pleasing and the background music is especially appropriate. The music is not loud and overpowering as is found in some films and filmstrips but merely sets a background atmosphere which is well selected.

The committee's adverse comments center mostly on the fact that the film was made in Spain and many of the elements are foreign to an American setting. For instance, the clothing is not modern American in style, especially the dress of the women. The use of veils instead of hats, the dresses on the little girls, etc., very clearly settles the location of the films as somewhere apart from the continental United States. Also regarding the furniture, very little of this is in evidence in the filmstrip but what is used is very plain and poor and quite old-fashioned. For instance, washtubs are used as a part of the seating arrangement in several of the pictures.

Regarding biblical quotations, in a few instances the wording of the selections from scriptures, even regarding the wording of the Commandments themselves, is a bit unfamiliar to the American scene. However, there is little to criticize strongly except that it might be unfamiliar to children who are accustomed to a routine memorized recognition of certain words in the Ten Commandments. The vocabulary is designated for the middle and upper grades and seems to adhere to that level quite well. It should give very little trouble to the grade level toward which the filmstrips are projected.

In some cases for recapitulation purposes, etc. the pictures are crowded together on one slide, but the total effect is not at all satisfactory. The purpose of the scene is good but the insets are confusing to the young mind. Necessarily, pic-

tures in these instances are extremely small and not clear and would in most cases be interpreted by the teacher aside from the commentary in the records.

The prevailing spirit of the filmstrips seems to be overly negative. It is true that the statement is made "the Commandments are phrased negatively" but this does not mean that something positive could not be done in the teaching of the Commandments. The negative side seems to be over-emphasized.

Some of the pictures are frightening enough to arouse disturbing emotions even in upper grade children. For instance, hell, the execution in the electric chair, sacrilegious Communion, spiritualistic séances are all quite unnecessary.

	55	65	75	85	95
Theology	_____	_____	_____	_____	_____
Philosophy	_____	_____	_____	_____	_____
Psychology	_____	_____	_____	_____	_____
Authenticity	_____	_____	_____	_____	_____
Correlation	_____	_____	_____	_____	_____
Organization	_____	_____	_____	_____	_____
Technical Quality	_____	_____	_____	_____	_____
Utilization	_____	_____	_____	_____	_____
Pupil Interest	_____	_____	_____	_____	_____
Outcomes	_____	_____	_____	_____	_____

Appraisal. On the whole, the first four filmstrips of the series presents innumerable worthwhile points. The committee felt that these films would be especially useful in teaching children who have recently come from Europe something about the Commandments. The tones, setting, and dress would be much more understandable to their minds. The CAVE rating is B, or good. The CAVE Seal of Approval is granted.

CAVE BUFFALO COMMITTEE

Book Reviews

(Continued from page 309)

tration of all kinds beset their work. They never turned their hand from the plough and they lived to see their foundations established, accepted, and flourishing. The timid and vacillating reader will find courage in these sketches.

The distinct feature of these ten sketches is the unique spirit and purpose of each foundress. The ten were identical in their love of God; they were distinct in the apostolate they bequeathed to humanity. To one it was ministering to the American Indians, to another education of the

young, to another midwifery in the jungle, to another reparation and prayer. The titles of the chapters are well selected to give a clue to the diversity of purpose found in the sketches.

The Loveliest Flower has value for all Religious as an introduction to the many excellent biographies of foundresses now available. These short chapters are bound to leave the reader curious for more. For the juvenile reader it has inspiration and challenge. For all it is an acquaintance with saintly lives and with the many opportunities for serving God in religious life. SISTER M. THEOPHANE, C.C.V.I. Dept. of Education, Incarnate Word College, San Antonio 9, Texas

Audio-Visual News

(Continued from page 265)

consists of 10 charts, 25 x 36" to illustrate lines and angles, triangles, quadrilaterals, polygons, plane figures, polyhedra solids, and areas and volumes of round solids. The price of the set is \$15. A-V 23

Sony Offers Three Tape Recorders

Three new tape recorders allow a school to choose according to its needs. Model 101 is a bantam transistorized dual track monophonic tape recorder. It has full 7" reel capacity. Its price is \$99.50.

Model 262-SL is a 4-track monophonic recorder with provision for playing stereo tapes, either 4-track or 2-track.



Amplification for one channel is provided in the recorder as also a preamplifier for the second channel of stereo playback. An external amplifier and speaker is needed for this second channel. One feature makes it ideal for language and music training: sound-with-sound recording. The price is \$199.50.

The third model is the Sony Stereorecorder. It offers, self-contained, provisions for 4-track and 2-track stereophonic tape recording and playback in one complete package. Its specifications are impressive. The user may choose to record or playback monophonically. Two speeds are



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pushbutton controlled: 7 1/2" or 3 1/4" per second. The price is \$399.50. The distributor is Superscope, Inc., Sun Valley, California. **A-V 24**

Language Lab Programming Guide

How do you find time effectively to supervise a language lab while retaining the "freedom to teach?" Solutions to this important problem are suggested in a free 10-page brochure, *Programming Guide for the Electronic Classroom*, issued by Magnetic Recording Industries.

Taken from a paper presented by Dr. P. E. King during a state-wide language laboratory seminar held in Darien, Conn., the Guide is published as part of MRI's service to teachers and administrators.

Teachers will find particularly interesting a functional chart listing ten lesson content elements which is followed by description in detail of all ten steps of the Automated Laboratory lesson. "Sound Tips" for making good master tapes are also included.

For a copy write to Magnetic Recording Industries, 125 Fifth Avenue, New York 11, N. Y. **A-V 25**

An Electronic Teaching Aid

The near future will be bringing us news of teaching machines planned as a means of relieving the teacher shortage or, perhaps, as means of improving or reinforcing classroom teaching.

Here is one developed by Dr. Edgar A. Smith, educator and director of Smith-Harrison, Inc., Devon, Pa. It is a multiple choice machine utilizing twenty-four Switchcraft switches. Problems are pre-

sented on a workbook that rests on the top of the machine between two rows of buttons.

The student indicates his choice of answer to a question by depressing the button corresponding to his selected answer. A buzzer verifies his correctness.

Program material for Dr. Smith's teaching aid includes reading comprehension, mathematics, geography, and biology. **A-V 26**

INDEX TO ADVERTISERS

Code No.	Page	Code No.	Page
1 Assumption College, Worcester, Mass.	313	40 Poor Sisters of St. Francis Seraph of Perpetual Adoration, Colorado Springs, Col.	282
2 Barry College, Miami, Fla.	316	50 Priests of the Sacred Heart, Donaldson, Indiana	281
3 Benedictine Sisters, Chicago, Ill.	297	51 Providence College, N.J.	231
4 Benziger Brother, Inc.	299	52 Reading Laboratory, Inc.	231
5 Bremner Multiplication Records	264	53 Religious of Jesus and Mary, Hyattsville, Md.	294
6 Brian Press, Inc.	329	54 Religious of Nazareth, Lemper, Calif.	281
7 Briar Cliff College, Sioux City, Iowa	316	55 St. Anselm's College, Manchester, N.H.	214
8 Capuchin-Franciscan Order	299	56 St. Francis College, Fort Wayne, Ind.	218
9 Carmelite Fathers	295	57 St. John's Catechism	225
10 Catholic Book and Supply Co.	336	58 St. John's University, Jamaica, N.Y.	311
11 Catholic Audio-Visual Educators (CAVE)	338	59 St. Joseph's College for Women, Brooklyn, N.Y.	311
12 The Catholic Boy, Catholic Miss.	302	60 St. Mary College, Xavier, Kansas	317
13 Catholic University of America, Washington, D.C.	322	61 St. Mary's College Press, Winona, Minn.	286
14 Chaminade College of Honolulu, Hawaii	322	62 Salesian Sisters of St. John Bosco	295
15 Cistercian Fathers, Irving, Texas	296	63 Sarkes Tarzian, Inc.	286
16 College of the Holy Names, Oakland, Calif.	315	64 School Sisters of St. Francis, Milwaukee, Wis.	282
17 College of Mount Saint Vincent, New York, N.Y.	318	65 Science Electronics, Inc.	286
18 College of St. Francis, Joliet, Ill.	316	66 Science Materials Center	285
19 College of St. Mary of the Springs, Columbus, Ohio	329	67 Servants of the Holy Paraclete	287
20 College of St. Teresa, Winona, Minn.	325	68 Sisters of Charity of St. Vincent De Paul	287
21 College of Steubenville, Ohio	325	69 Sisters of St. Francis of Penance and Christian Charity	287
22 Creighton University, Omaha, Nebraska	324	70 Sisters of St. Joseph, Ogdensburg	296
23 Crestcard Co.	307	71 Sisters of St. Joseph, Philadelphia, Pa.	296
24 Dick, A. B., Co.	Cover 2	72 Sisters of St. Joseph of Wheeling, W. Va.	296
25 Dominican Sisters, Congregation of St. Rose of Lima, Hawthorne, N.Y.	284	73 Sons of the Sacred Heart	296
26 Eye Gate House, Inc.	286	74 Stigmatine Fathers	296
27 Franciscan Fathers, Loretto, Pa.	296	75 Stonehill College, North Easton, Mass.	222
28 Franciscan Fathers and Brothers	296	76 Superscope, Inc.	296
29 Franciscan Missionary Sisters of Mary	294	77 Viewlex, Inc.	293
30 Glenmar Home Missioners	296	78 Wagner, Joseph F., Inc.	Cover 1
31 Holy Family College, Philadelphia, Pa.	323	79 Wearover Pens, David Kahn, Inc.	296
32 Institute of Charity, Our Lady of Lourdes Novitiate, Seymour, Ill.	282	80 Webster Electric Co.	296
33 Louis de Racheville Associates	304	81 Windowphane Co.	286
34 Madonna College, Livonia, Mich.	317	82 Wrigley, William, Jr. Co.	293
35 Magnetic Devices, Inc.	262	83 YES Books	238
36 Manhattanville College of the Sacred Heart	324	84 Catholic Building and Maintenance	226
37 Mantellate Sisters	299		
38 Marian College, Indianapolis, Ind.	323		
39 Maryknoll Fathers	296		
40 Mason Candies, Inc.	301		
41 Missionary Servants of the Most Holy Trinity, Silver Spring, Md.	295		
42 Mount Saint Vincent College, Halifax, N.S.	327		
43 Notre Dame Publishing Co.	257		
44 Oblates of St. Francis de Sales, Wilmington, Del.	297		
45 Ohaus Scale Corporation	333		
46 Order of St. Camillus, Milwaukee, Wis.	299		
47 Order of Servants of Mary, Chicago, Ill.	294		
48 Pfau, Geo. A., Publisher, Inc.	305		

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30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54
55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79
80 81 82 83 84

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AV-18, AV-19, AV-20, AV-21, AV-22, AV-23, AV-24, AV-25, AV-26

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- # THE 1961 CATHOLIC CALENDAR of Fast and Abstinence for Lent, the Ember Days and the Vigils
- ## GENERAL INFORMATION
1. **ABSTINENCE:** All Catholics over seven years of age are bound to observe the law of abstinence. It obliges in two ways.
 - a) **PARTIAL ABSTINENCE** on Ember tuesdays and Saturdays and the Vigil of Pentecost. The law of partial abstinence means that meat and soup or gravy made from meat may be taken only ONCE, a day, at the principal meal. The law obliges even those who are not bound to fast, if they are excused or dispensed from the law of fasting.
 - b) **COMPLETE ABSTINENCE** on Fridays (except when a Holiday of Obligation falls on Friday, when the law of abstinence, and the meat and soup or gravy made from the immaculate Conception and Christmas. The law of complete abstinence prohibits the use of meat and soup or gravy made from meat).
 2. **FAST:** All Catholics over twenty-one and under fifty-nine years of age (those who are excused or have been dispensed) are bound to observe the law of fast. On days of fast, only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken, but together they should not equal another full meal. The fast can be affected in three ways by the abstinence.
- a) **FAST (PARTIAL ABSTINENCE):** In this case the abstinence is part of the fast and therefore those who are not obliged to fast do not have to abstain. This is the rule on the weekdays of Lent, except Ash Wednesday, the Fridays and the Ember Days.
 - b) **FAST, PARTIAL ABSTINENCE:** In this case the abstinence is to be observed even by those who are not fasting. This is the rule on Ember Wednesdays and Saturdays and the Vigil of Pentecost.
 - c) **FAST, COMPLETE ABSTINENCE:** In this case full abstinence from meat must be observed even by those who are not fasting. This is the rule on days preceding the Fridays of Lent, Ember Fridays, and the Vigils of the Immaculate Conception and Christmas.

They are excused from the fast whose health or ability to work would be seriously affected. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

NOTE: Regular Sundays have no fast and no abstinence. Sundays are limited from this calendar:

COMPILED BY: Rev. Salvatore Patton, O.F.M. Cap.
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- | | | | | |
|---|---|---|---|--|
| FEBRUARY 15
Ash Wednesday
Order 1.—No Fast. No Abstinence
14 under 21.—No Fast, Complete Abstinence
21 under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence | FEBRUARY 16
Thursday after Ash Wednesday
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | FEBRUARY 17
Friday after Ash Wednesday
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, Complete Abstinence
21 under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence | FEBRUARY 18
Saturday after Ash Wednesday
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | FEBRUARY 20
Monday after 1st Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence |
| FEBRUARY 21
Tuesday after 1st Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | FEBRUARY 22
Ember Wednesday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, Partial Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, Partial Abstinence | FEBRUARY 23
Thursday after 1st Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | FEBRUARY 24
Ember Friday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, Complete Abstinence
21 & under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence | FEBRUARY 25
Ember Saturday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, Partial Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, Partial Abstinence |
| FEBRUARY 27
Monday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | FEBRUARY 28
Tuesday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | MARCH 1
Wednesday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | MARCH 2
Thursday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | MARCH 3
Friday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence |
| MARCH 4
Saturday after 2nd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | MARCH 6
Monday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | MARCH 7
Tuesday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | MARCH 8
Wednesday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | MARCH 9
Thursday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence |
| MARCH 10
Friday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence | MARCH 11
Saturday after 3rd Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | MARCH 13
Monday after 4th Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Partial Abstinence
Over 59.—No Fast, No Abstinence | MARCH 14
Tuesday after 4th Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, No Abstinence
Over 59.—No Fast, No Abstinence | MARCH 15
Wednesday after 4th Sunday in Lent
Order 1.—No Fast. No Abstinence
7 & under 21.—No Fast, No Abstinence
21 & under 59.—Fast, Complete Abstinence
Over 59.—No Fast, Complete Abstinence |
- Continued on other side.

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